

SACRED TROPOLOGY;

O R,

A brief View of the FIGURES; and
Explication of the METAPHORS,
contained in Scripture.

B Y

J O H N B R O W N,

Minister of the Gospel at *Haddington*.

John v. 39. Search the scriptures.

*Hof. xii. 10. I have used SIMILITUDES, by the ministry
of the prophets.*

E D I N B U R G H:

Printed by JOHN GRAY and GAVIN ALSTON.

Sold at their Printing-house in Jackson's close.

MDCCLXVIII.

SACRED THEOLOGY

A brief View of the Figures, and
Explanation of the Mosaic
contained in Scripture.

JOHN BROWN



Printed by John Gray and Gavin Arthur
at their Printing-house in Pall-mall.

Printed by John Gray and Gavin Arthur
at their Printing-house in Pall-mall.

THE P R E F A C E.

THE advantage of a clear, comprehensive, and regular view of the FIGURES, the TYPES, and the PREDICTIONS of scripture, is obvious. By the FIRST, we mark the surprising eloquence of Heaven, and discern almost every form in nature, a guide to, an illustrator of inspired truth. By the SECOND, we perceive the whole substance of the gospel of Christ truly exhibited in ancient shadows, persons, and things; in laws apparently carnal and trifling. In the THIRD, we observe how astonishingly inspired predictions properly arranged, with the history of nations and churches, do illustrate each other; and modern events, as with the evidence of miracles, confirm our faith in the oracles of God.

The subsequent MEDITATIONS relate to the FIGURES of sacred writ. To avoid too peremptory parallels; to awaken devotion, they are cast into the present form. The EMBLEMS, whose signification appeared uncertain or diversified, are repeated under different heads. To shun interfering with TYPES, many rich EMBLEMS, as of ZION, PRIESTS, &c. are wholly omitted, or but slightly touched. To shun a tiresome length, and a sinking dulness, what was just before hinted on a similar EMBLEM, is not seldom passed over; and the history of EMBLEMS is left to be collected from the account of the OBJECTS they represent; nor on THIS is ought but hints offered, and the enlargement is left to the reader's own meditation. What friendly indulgence is requisite to pardon mistakes, the peruser must judge. Meanwhile, it is hoped, he will remember, the espial of faults is much easier work than to avoid them.

The CONTENTS.

BOOK I.

A general view of the FIGURES of scripture-language, p. I.—10.

BOOK II.

Explication of METAPHORS respecting PERSONS, viz. God, p. 10.—Christ, 38.—The Holy Ghost, 108.—Holy angels, 116.—Fallen angels, 118.—Men in general, 124.—Saints, 137.—Wicked men, 184.—Faithful ministers, 209.—False teachers, 223.—The true church, 229.—Corrupt churches, Antichrist, 251.—Nations, Jews, Egyptians, Assyrians, Chaldeans, Persians, Greeks, Romans, Tyrians, Saracens, Turks; armies, families, 257.

BOOK III.

Explication of METAPHORS respecting THINGS, viz. God's purpose and providence, 290.—Covenants of works and grace, 294.—Word of God, 299.—Law and gospel, 308.—Gospel-dispensation and ordinances, 320.—God's favour, and gifts of change of state and nature; justification, sanctification, fellowship with God, 329.—Saving grace, faith, hope, love, repentance, zeal, humility, and exercise of grace, 342.—Sin, in its state, course, kinds, temptations, 359.—Prosperity, spiritual or temporal, 385.—Adversity, 388.—Human life, 399.—Opportunities of doing good, 403.—Death, 406.—The resurrection, 409.—The day of judgment, 411.—This world, 413.—The state of glory in heaven, 415.—Hell, 420.

21 OC 62

ERRATA.

Page 6. Line 36. transpose *five* to before a *thousand*, l. 37. 26. 20. read *sifts* every. 31. 36. are *their*. 58. 30. are *the*. 123. 7. *enemy*. 129. 27. *the practice*. 142. 30. *needs*. 145. 15. another *are*. 146. 30. *dialect* of. 166. 11. *with thee*. 227. 3. *connive*. 230. 36. *pastors*. 258. 31. *no breasts*. 266. 38. by *their*. 303. 12. or *promising*. 341. 2. *present*. 350. 28. *embracers*.

SACRED TROPOLOGY.

BOOK I.

Concerning the figures of scripture-language in general.

IN the manner of the East, the language of inspiration abounds with the most striking and instructive figures. In noble and candid simplicity; in bold allusion, not all the writings of men can vie with these oracles of Heaven. Here, as one would expect in the idiom of Godhead, the principal truths are brought down to the weakest capacity, that ignorance may have nothing to plead for excuse; others, chiefly predictions, are often wrapped up in figures, obscure, and hard to be understood: thus, till the fulfilment, the learned is forced to acknowledge his ignorance, and the malicious opposer rendered incapable to stop the predicted event.

The figures of sacred language are either simple, or complex. The former, without changing the native sense of the words, embellish the stile; enliven the representation; or illustrate the subject: the latter, while they ennoble the stile, and illustrate the subject, do also convert the terms from their ordinary signification, to another connected therewith.

Simple figures are, 1. A REPETITION of the same term or phrase; whether in the same, or in different sentences of a chapter, or section; as of *my*, Psal. xviii. 1.—3.; *my God*, Psal. xxii. 1.; *my help*, Psal. cxxi. 1. 2.;—*whatsoever things are*, Phil. iv. 4.; *his mercy endureth for ever*, Psal. cxxxvi.; *Lord our Lord*, &c. Psal. viii. 1. 9. 2. DIVERSIFYING of the sense, while the sound is nearly retained. Thus, *Walk in the flesh*; and *war after the flesh*; agree pretty much in sound, but differ vastly in sense. 3. CHANGING the

A

sense

sense of a term, in the same sentence. Thus *good*, in Matth. xix. 16. signifies, first, what is *good* and useful, in a limited sense; and then, what is infinitely, and originally *good*: *fruit of the vine*, Matth. xxvi. 29. both signifies natural wine, and eternal happiness.

4. CONFORMATION of the sound of the terms, to the mournful, the joyful, the terrible, detestable, or amiable nature of the subject. Thus the portion of the wicked is described in words sounding forth terror, Psal. xi. 5. 6.

5. OUTCRIES of admiration, abhorrence, derision, commendation, wishing, pity, joy, grief; as, *How great is his goodness!* Zech. ix. 17. *O wretched man that I am!* &c. Rom. vii. 24. *O woman, great is thy faith!* Matth. xv. 28.

6. CORRECTIONS of what was just before asserted; as, *Yet not I, but Christ liveth in me*, Gal. ii. 20. *Yet not I, but the grace of God*, 1 Cor. xv. 10.

7. In promises, the reward; and especially what is terrible in a threatening, complaint, or oath; is sometimes partly SUPPRESSED: as, *He shall be chief and captain*, 2 Sam. v. 8. *I will drive him out*, Gen. iii. 22. *Wilt thou cast me off?* Psal. vi. 3. *Let me cease to exist*, if I lie, Psal. lxxxix. 35.

8. Interrupting ADDRESSES: as, of Nehemiah to God, chap. iv. 4. 5.; of God, by Joel, to the Hebrews, chap. ii. 12. 13.; of David to the mountains of Gilboa; to the daughters of Israel; to Jonathan, 2 Sam. i. 21. 24. 25. 26.

9. INTRODUCTION of speeches real or feigned: as, of the chosen ruler of Judah, Is. iii. 7.; of their women, Is. iv. 1.; of the fir-trees, and the dead, Is. xiv. 8. 9.; of hell and destruction, Job xxviii. 22.

When these speeches are wicked, they are sometimes expressed, not as uttered by the author, but as they truly meant. Thus, sinful means of relief are called *a covenant with hell, and agreement with death*, Is. xxviii. 15.: flattering prophecies are called *deceits*, Is. xxx. 10.: false witnesses are called *sons of Belial*, 1 Kings xxi. 10.

10. QUESTIONS, expressive of absurdity, wonder, doubt, demonstration, expostulation, anger, insult, grief, negation, pity, desire, refusal, prohibition: as, *How can a man be born when he is old?* John iii. 4. *How excellent is thy loving-kindness!* Psal. xxxvi. 7. *Shall Sarah, that is ninety years old bear?*

Of the figures of scripture-language in general. 3

bear? Gen. xvii. 17. *Is any thing too hard for the Lord?* Gen. xviii. 14. &c. 11. APPEALS to these argued against: as, of the apostles to the Jewish rulers, Acts iv. 19.; of Paul to the Galatians, chap. iii. 2. 12. RETORTION, or throwing back an accusation or objection on the starter of it. So God throws back the charge of *injustice* on the Jews, who charged him with it, Ezek. xviii.: the Syrophenician woman pleads the character of a *dog*, thrown out against her, as an argument for mercy, Matth. xv. 26. 27.: to repel the question by what authority he acted, Jesus posed the inquirers, *Whether the baptism of John was from heaven, or of men?* Matth. xxi. 23.—25. 13. PREVENTION of objections, by answering them before they are started: thus the objection of God's deserting his church, is prevented, Is. xlix. 14. 15. 14. An apparent YIELDING of what an opposer pleads, in order to shew its absurdity; or its insufficiency to establish the point in dispute. So Paul grants the Jews to have great knowledge of the law; and a capacity to instruct others; in order to shew them, how their sin in breaking the law was aggravate, Rom. ii. 17.—24. James grants the ungodly professor, that he *had faith*; but shews that the devils also *believed and trembled*, Jam. ii. 19. 15. ASSIGNATION of the reason of an action or name. Thus Paul was not ashamed of the gospel, because it was *the power of God for salvation to believers*; and it was so, because *therein the righteousness of God was revealed*, Rom. i. 16. 17. The law silences and condemns all men, because *by it is the knowledge of sin*; and therefore *by the deeds of it, shall no flesh be justified*, Rom. iii. 19. 20. No man can be saved by the law; *because it worketh wrath* in our corrupt nature against God, and condemns us to his just wrath, Rom. iv. 14. 15. 16. Lively DESCRIPTIONS which, as it were, present the objects to our eyes, and other senses: as, of Tophet, Is. xxx. 33.; of Goliath, 1 Sam. xvii. 4.—6.; of God's compassion, Jer. xxxi. 20. Hos. xi. 7. 8. 17. DIGRESSIONS; wherein the speaker for a time turns aside from his immediate subject, and descants upon an object, occasionally mentioned. Thus the apostles oft turn aside to discourse concerning Jesus Christ: as Rev. i. 5.—8. Col. i. 14.—22. 18.

TRANSITIONS; wherein one part of the sentence respects what went before; and another what follows. Thus, *Covet earnestly the best gifts*, respects what precedes; and, *I shew you a more excellent way*, what follows, 1 Cor. xii. 31. 19. **CONTRASTS**, wherein subjects dissimilar are compared, in order to mark clearly the nature, value, or unworthiness of the one: so the condition of the wicked is contrasted with that of the righteous, Psal. i. God's kindness and mens unfruitfulness and wickedness, are contrasted, Is. v. 1.—4. Men, and the Holy Ghost, are contrasted, Acts v. 4. 20. **COMPARISON** of things, like or unlike, in order to argue from the one to the other. Thus Christ argues from the lesser to the greater, Matth. vi. 30. and vii. 11.; and that God is to be feared rather than men, Matth. x. 28. 21. **INDUCTION**; wherein compound things are represented in their various parts. And here, there is generally an ascending, as to the object, or the language. Thus the desolation of a country is described from the case of the fields, the inhabitants, people, priest, servant, master, seller, buyer, &c. Is. xxiv. 1.—3. God's just judgment is represented in his rewarding the righteous, and punishing the wicked, Rom. ii. 6.—9. The resurrection is described, as partly to happiness, and partly to damnation, John v. 28. 29. Christ's state is described, from the debased and exalted circumstances thereof, Phil. i. 6.—10. Thus the sin, or the judgment of men, is often described in a variety of particulars, Ezek. xxii. and xxiii. 22. **CROWDING** of various qualities or things into one sentence: as, of sacrifices, rams, bullocks, lambs, he-goats, vain oblations, new moons, Sabbaths, assemblies, Is. i. 11. 13. 14.; of foreknowledge, predestination, calling, justification, glorification, Rom. viii. 29. 30. 23. **Redoubled REPRESENTATIONS**; wherein objects are represented, first more obscurely, and then more plainly; as, *Hear the right; attend to my cry; give ear to my prayer*, Psal. xvii. 1.; *water*, and the *Spirit*, John iii. 5. *Thy silver is become dross; thy wine is mixt with water; thy princes are rebellious, and companions of thieves*, Is. i. 22. 23. 24. **CIRCUMLOCUTIONS**; wherein for modesty, or to sweeten or heighten the language, the proper

Of the figures of scripture language in general. 3

proper name of an object is avoided, and an indirect description given in its stead. So a chamber-pot is called *a vessel wherein there is no pleasure*, Jer. xxii. 28. Urine is called *the waters of the feet*, 2 Kings xviii. 27. Heb. Death is called *the king of terrors*, Job xviii. 14. 25. REFERENCES; wherein the words, or sense of another speaker, or writer, are quoted, or alluded to. Here the words are sometimes quoted in a sense they did not originally seem to bear; and sometimes the terms or the sense of divers passages are conjunctly quoted into one. —Quotations or allusions abound in the New Testament, Matth. i. 23. and xxi. 4. 5. Acts vii. 43. &c. &c.

Complex figures are, metonymy; synecdoche; meiosis; hyperbole; irony; metaphor.

By METONYMY, the name of one object is given to another, because of some connection, not similitude, betwixt them. Thus, 1. The name of the matter, the author, the cause, or instrument, is given to what is produced from, or by it: or the name of the effect is given to the author, cause, or instrument. Thus the wood in the houses and furniture of Jerusalem is called *a forest*, Jer. xxi. 14.; the temple, for its plenty of Cedar-wood that grew in Lebanon, is called *Lebanon*, Zech. xi. 1.; a heavenly frame is called *the Spirit*, Rev. i. 10.; the name of a father, as of Jacob, Moab, &c. is given to his posterity, Is. xliii. 22.; a testimony is called *the mouth*, Deut. xvii. 6.; speech is called *the tongue*, Prov. xxv. 15.; the benefits God bestows are called *his love*, 1 John iii. 1. Contrariwise, Christ is called *salvation*, because the author of it, Gen. xlix. 18.; Esau taking Canaanitish wives is called *a grief*, i. e. a cause of grief, Gen. xxvi. 35.; the gospel is called *the power of God*, i. e. the instrument of exerting it, Rom. i. 16.; victory over the world is called *faith*, as faith obtains it, 1 John v. 4.; the transgression of Israel is called *Samarra*; and the high places of Judah, *Jerusalem*; because these cities chiefly promoted wickedness and idolatry, Mic. i. 5.; wisdom and knowledge are called *stability*, because they are the means of it, Is. xxxiii. 6. 2. The name of a subject is given to its adjunct; and of an adjunct to its subject. Thus a city, a country, the earth,

the world, is put for the inhabitants thereof, Jer. iv. 29. Gen. vi. 11.; a cup, for what is contained in it, 1 Cor. xi. 25. *This cup*, &c. Psal. xxiii. 4.; a nest for the pullets in it, Deut. xxxii. 11.; the heart, for the desires, or other things, contained in it, Psal. lxii. 8. *Pour out your hearts*. The name of a possessor, is given to what is possessed; so Christ's people are called himself, Matth. xxv. 31. 1 Cor. xii. 12.; so the Lord, *i. e.* what offerings belonged to him, is called Levi's inheritance, Deut. x. 9. The name of the thing signified is given to the sign; so the wine in the Lord's supper is called *Christ's blood*, or the *New Testament in it*, Matth. xxvi. 26.; and of the sign to the thing signified; the sovereign rule is called a *sceptre*, Gen. xlix. 10. The name of the quality is given to its subject; so a scarlet and crimson coloured thing is called *scarlet* and *crimson*, Is. i. 18. The name of what is contained, is given to what contains it; so fields are called *the upper and nether springs*, Josh. xv. 19. 3. Names are put for the person or things named; so the *name* of Christ, or of God, oft signifies precisely *Christ*, or *God* himself, Acts iv. 12. Deut. xxviii. 58. 4. Persons and things are named according to appearance, not reality: so angels are called *men*, Gen. xviii.; Satan is called *Samuel*, 1 Sam. xxviii. 34.—20.; error is called a *gospel*, Gal. i. 6.

By SYNECDOCHE, 1. More universal terms are put for such as are more restricted: as *ALL*, for *many*; for all kinds; for the greater or better part, Matth. iii. 5. and xix. 28.; *the world*, for the Roman empire, the Gentiles, the wicked, the Antichristians, Luke ii. 1. 1 John ii. 2. and v. 18. Rev. xiii. 8.; *every creature*, for men, Mark xvi. 15.; or the plural number for the singular, as *children* for child, Gen. xxi. 7. 2. More restricted terms are put for such as are more extensive: as, *one* for all of the kind, Psal. i. 1; *yesterday*, for time past, Heb. xiii. 8.; a limited number, as *thrice*, *seven times*, *five*, for frequently, 2 Cor. xii. 8. Psal. cxix. 164.; a *thousand* for an uncertain number, Is. xxx. 17. 3. A whole person, thing, place, or time, is put for an adjunct or part of it. So Christ is said to die; to be buried; when only his body died, and was buried, John xix. 42. and ii. 13; world is put for *Canaan*, Rom.

Rom. iv. 13. ; north, for Caldea, Jer. i. 13. ; *for ever*, for a long time, Dan. ii. 4. 4. A part of a person, thing, place, or time, is put for the whole of it. So *souls* denote human persons, Acts ii. 41. ; *resurrection* is put for Christ's whole appearance in our nature, Acts i. 22. ; *hour* for a period of time, John iv. 23.

By MEIOSIS, a great deal less is expressed, than is really signified. Thus, in the negative precepts, much more is intended, than is literally expressed, Exod. xx. 3.—17.

By HYPERBOLE, things are represented, as far more insignificant, great, glorious, or numerous, than they really are. So the Hebrew spies are represented as *grasshoppers*, Numb. xiii. 33. ; the top of a tower or wall is said *to reach to heaven*, Gen. xi. 4. ; the histories of all Christ's works could not be *contained*, rather *perused*, by the world, John xxi. 25. ; the Israelites are represented as in number *like to the sand on the sea shore*, or *dust of the earth*, Gen. xiii. 16. : so contentions are called *wars*, Jam. iv. 1. ; plenty of milk, honey, and butter, or oil, is represented as *rivers of it*, Job xxix. 6. ; Saul and Jonathan are represented as *swifter than eagles*, and *stronger than lions*. The terms of this figure must always be understood with due limitation.

By IRONY, the terms are uttered with such an air, or other circumstance, as makes them bear a signification quite contrary to their common one : as, *Let them, the false gods, rise up and help you*, Deut. xxxii. 38. *Bless God, and die*, Job ii. 12. *Rejoice, O young man*, &c. Eccl. xi. 9. *Sleep on now*, &c. Matth. xxvi. 45. *Cry aloud ; for he is a God*, &c. 1 Kings xviii. 27. *Go up and prosper ; for the Lord*, &c. 1 Kings xxii. 15. When the irony is extremely sharp and reproachful, it is called a sarcasm, as *a goodly price*, &c. Zech. xi. 13. ; *How glorious was the king of Israel to-day !* 1 Sam. vi. 20. *He trusted in God*, Psal. xxii. 8.

By METAPHOR, the names, qualities, and actions, proper to some persons or things, are ascribed to other persons or things ; because of some likeness between them. These of rational beings, are ascribed to other rational beings ; so Satan is called a *God* ; ministers *angels*, &c. These of inanimate things, to other inanimate things ; so God's purpose or gospel is called a *foundation*,

ation, &c. These of living creatures, to things without life: so the creation is said to *groan*, to *travail*, to *will*, &c. These of things without life, to such as have it: so Christ is called a *way*, a *door*, the *truth*, &c. —That by comparing the volumes of nature with the oracles of God, we may be alway, and every where, surrounded with spiritual monitors, no figure is more frequent than this: nor is there almost any thing in nature, from whence it is not drawn. Particularly, 1. From rational beings: as *God*, *holy angels*, *devils*, chiefly from *men*; in their PARTS, *soul*, *body*, *flesh*, *blood*, *bones*, *head*, *face*, *eyes*, *ears*, *nose*, *mouth*, *cheeks*, *locks*, *hair*, *neck*, *shoulder*, *back*, *belly*, *hands*, *loins*, *bowels*, *navel*, *bosom*, *knees*, *legs*, *feet*; in their RELATIONS, *marriage*, *husband*, *spouse*, *men*, *women*, *virgins*, *young men*, *fathers*, *mothers*, *sons*, *daughters*, *children*, *babes*, *widows*, *masters*, *servants*, *kings*, *judges*, *captains*, *subjects*, *soldiers*, *army*, *shepherds*, *teachers*, *merchants*, *Canaanites*, *Arabians*, *Sodom*, *Gomorrah*, *Babylon*, *Egypt*; in their ADJUNCTS, *life*, *health*, *strength*, *beauty*, *wound*, *sickness*, *leanness*, *lameness*, *blindness*, *plague*, *consumption*, *death*, *burial*; and in their SENSATIONS of *seeing*, *hearing*, *smelling*, *tasting*, *feeling*, *hunger*, *thirst*; with their RELATIVES, *comely*, *green*, *red*, *white*, *black*, *ugly*, *sweet*, *bitter*, *loathsome*, *hard*, *soft*; in their ACTIONS, *eat*, *drink*, *stay*, *stand*, *walk*, *run*, *gird*, *care*, *fight*, *steal*, *rob*, *beget*, &c. 2. From BEASTS, *fowls*, *birds*, *eagles*, *pelicans*, *owls*, *doves*, *hens*, *sparrows*, *flies*, *bees*, *locusts*, *grasshoppers*, *lions*, *unicorns*, *leopards*, *bears*, *boars*, *wolves*, *foxes*, *hinds*, *harts*, *roes*, *goats*, *kids*, *horse*, *bullocks*, *kine*, *heifers*, *asses*, *wild-asses*, *dromedaries*, *dogs*, *swine*, *sheep*, *rams*, *lambs*, *dragons*, *serpents*, *asps*, *vipers*, *scorpions*, *worms*, *spiders*, *fishes*; with their ADJUNCTS, *tail*, *horns*, *teeth*, *wings*, *scales*, *sting*, *fat*, *milk*; and ACTIONS to *bite*, *sting*, *swallow*, *tear*, *fly*, &c. 3. From things celestial, *heaven*, *firmament*, *light*, *sun*, *moon*, *stars*, *clouds*, *vapour*, *shadow*, *darkness*, *rain*, *dew*, *wind*, *hail*, *snow*, *thunder*; *tempest*, *lightening*, *rainbow*, &c. 4. From fire, *flame*, *coal*, *brand*, *fewel*, *furnace*, *smoke*, *light*, *heat*, *burning*. 5. From liquid substances, *water*, *sea*, *fountain*, *streams*.

rivers, streams, brooks, cisterns, channels, banks, flowing, overflowing, breaking out, dropping, swelling, honey, wine, oil, &c. 6. From things earthly, *dust, sand, mountains, hills, Carmel, Lebanon, Sharon, Bashan, earth, rocks, dens, deeps, pits, valleys, fields, gardens, ways, deserts, dirt, dung, stones, gold, silver, brass, iron, tin, lead, carbuncles, agates, adamants, sardine, sapphire, jasper, emerald, jewels, nitre, brimstone, salt, pearl, woods, trees, cedars, firs, oaks, tyles, Shittahs, palms, apple-trees, pomegranates, myrtles, olives, vines, thorns, briers, flowers, myrrh, camphire, spikenard, cinnamon, lilies, wormwood, nettles, grass, corn, seed, root, leaves, branches, buds, plants, fruit, mandrakes, apples, grapes, wheat, barley, chaff, plowing, sowing, planting, reaping, threshing, winnowing, sifting, grinding, harvest, vintage, grape-treading, leaven, bread, earthquake, &c.* 7. From human accommodations and utensils, *kingdom, nation, country, city, house, chamber, foundation, wall, pillar, corner, window, gate, door, bed, bar, beam, rafter, gallery, fort, prison, grave, food, feast, supper, morsel, table, vessel, cover, garment, girdle, yoke, bond, cord, rope, mirror, rod, armour, sword, sheath, shield, spear, helmet, bow, arrows, quiver, staff, chariot, bridle, race, prize, price, spoil, measure, balances, weights, scales, wealth, treasure, inheritance, debt, wages, hand writing, testament, crown, sceptre, throne, guard, ship, nail, hammer, net.* 8. From duration of time, *year, month, week, day, night, watch of the night, morning, noon, evening, hour, moment.* 9. From Old-Testament types and New-Testament institutions, as from *Adam, David, Solomon, Israel, priests, Levites, Canaan, Jerusalem, Zion, tabernacle, temple, holy of holies, altar, mercy-seat, sacrifices, first-fruits, circumcision, sprinkling of blood, anointing with oil, new moons, passover, feast of tabernacles, baptism, &c.*

To understand metaphors, it must be observed, that the foundation thereof is LIKENESS between the thing whence the metaphor is drawn, and that to which it is applied. When this likeness is exhibited in one or a few expressions, it is a SIMPLE metaphor. When it is pursued in a variety of expressions; or there is a continued

tinued assemblage of metaphors, it is an ALLEGORY. When the resemblance is harsh and far fetched, as to *see a voice*, it is a CATACHRESIS. When it is couched in a short saying, obscure and ambiguous, it is called a RIDDLE. When it is couched in a short saying commonly used, it is termed a PROVERB. When the metaphoric representation is delivered in form of a history, it is a PARABLE. 2. Because every thing has various qualities and operations; one thing may be the metaphoric emblem of persons or things different, or contrary: so a LION is the emblem of God, of Christ, of Satan, of men, good and bad. 3. The difference between the emblem, and the object of the metaphor; that is, between that whence the metaphor is drawn, and that which it exhibits, renders it impossible, for any metaphor fully to represent its object; and absurd to expect, an universal similitude betwixt the emblem and the object should ever be found. 4. Hence it follows, that to squeeze metaphors, by running the paralel further than truth and decency, with respect to the emblem and object, will admit, is not to illustrate, but to discredit and darken the mysteries of God. 5. Nay, in the sacred metaphors, one particular is generally the *principal* thing, thereby exhibited. THIS, by the attentive reader or preacher, should, from the circumstances of the text and context, be especially enquired after, and considered.

B O O K II.

Of metaphors representing persons.

C H A P. I.

Of metaphors respecting God.

1. **G**OD is compared to a MAN, because of his wisdom and prudence; his manifold excellency; his extensive sovereignty; his dominion over, and tender affection towards his creatures. Things respecting man,
almost

almost innumerable, are divinely constitute the emblems of his perfections and works. He is called the **HEAD** of Christ; to him, as man and Mediator, he is the undoubted superior; and it is his to support, rule, and direct him, as such (*a*). His *countenance* and *face*, when represented as *set against* any, denote the manifestation of his indignation and wrath (*b*). In other circumstances, they signify the discovery of his glory, his favour, and grace (*c*). Commonly his *eyes* import his knowledge; his care; his favour, and regard; but sometimes the display of his wrath (*d*). His *ears* denote his perfect knowledge; his exact observation, and favourable regard (*e*). His *nostrils* and *nose* signify his anger, his approbation, and his exact judgment (*f*). His *mouth* and *lips* denote his will; his authority; his word; his command; his wrath (*g*). His *back* imports his anger and disregard (*h*). His *back-parts* denote discoveries of his glory and goodness; but such as are scanty and obscure, in respect of our immediate vision of him, *face to face*, in heaven (*i*). His *arms*, his *hands*, his *fingers*, denote his almighty power manifested in acts of sovereignty, justice, bounty, and grace (*k*). His *right hand* imports a signal display of his almighty power, his love, mercy, or wrath (*l*). But, as relating to the exalted station of Christ, it imports the highest power, authority, glory, dignity (*m*). The *hollow of his hand*, denotes his easy comprehension, protection, and support of all things (*n*). His *soul* is his nature, his holiness, and love (*o*). His heart is his essence; his will; purpose; pleasure; and grace (*p*). His *bowels* are his most ardent love; his tender mercy; and unbounded compassion (*q*). His *bosom* imports secrecy;

(*a*) 1 Cor. xi. 3. John xiv. 28. (*b*) Psal. lxxviii. v. Ezek. xiv. 8. (*c*) Dan. ix. 17. (*d*) Heb. iv. 13. Deut. xi. 12. Psal. xxxii. 8. and xvii. 8. Amos ix. 4. Is. iii. 8. (*e*) James v. 4. Psal. x. 17. and cxxx. 2. (*f*) Psal. xviii. 8. Is. lxxv. 5. (*g*) Deut. viii. 3. Is. xi. 3. and xxx. 27. (*h*) Jer. xviii. 17. Is. xxxviii. 17. (*i*) Exod. xxxiii. 23. (*k*) Jer. xxxii. 17. Exod. xv. 16. Psal. xxxi. 6. (*l*) Psal. xx. 6. Song ii. 5. Exod. xv. 6. (*m*) Psal. cx. 1. 5. (*n*) Is. xl. 12. Prov. xxx. 4. (*o*) Lev. xxvi. 11. Jer. xxxii. 39. 40. (*p*) Gen. vi. 6. and viii. 21. Jer. xix. 5. and xxxii. 41. (*q*) Is. lxiii. 15. safety;

safety; eminent nearness; amazing intimacy; and endeared love (*a*). His *feet* are the less glorious manifestations of his presence; the exercise of his power and providence, for the relief of his people, and overthrow of his enemies (*b*).

His *joy* imports his divine pleasure; approbation; and delight (*c*). His *hatred, anger, wrath, fury*, denote his fixed, high, and holy displeasure with sin, and sinners; and his awful display thereof, in his righteous judgments (*d*). His *sadness* and *grief* import, his just displeasure and righteous withdrawal of favour (*e*). His *grief* for the misery of his people, denotes his tender mercy; his infinite compassion toward them (*f*). His *repentance* imports the changing, not of his mind and purpose, but of the course of his providential work (*g*). His *jealousy* denotes his distrust of his creatures; his tender regard to his honour; his love to his people, and his indignation against his enemies (*h*). His *knowledge* imports his clear view of all things; his discovery of secrets; his approbation and love (*i*). His *thoughts* are his purposes; and his judgment concerning things (*k*).

His *enquiry* and *search* imports the perfection and infallibility of his knowledge; his patient and convincing procedure against transgressors; his discovery of things that are hid (*l*). His *remembrance* denotes his extensive knowledge and notice; with the signal displays of his pity, favour, or wrath (*m*). His *remembering sin* imports his punishing on account of it: his *not remembering* it, denotes his gracious forgiving of it (*n*). His *forgetting* persons, imports his disregarding and exposing them to affliction and misery (*o*). His *hissing* for men, denotes his easy and sudden assembling, and bringing them to execute his judgments (*p*). His *breath* or *breathing* signifies the exercise of his power in the easy formation

(*a*) Psal. lxxiv. 11. John i. 18. (*b*) Is. lxvi. 1. and lx. 13. Psal. lxxiv. 3. (*c*) Psal. civ. 31. Deut. xxviii. 63. (*d*) Psal. v. 4.—6. and vii. 10. Jer. ix. 9. (*e*) Is. lxiii. 10. Ezek. vi. 9. (*f*) Judg. x. 16. (*g*) Gen. vi. 6. 1 Sam. xv. 29. (*h*) Exod. xx. 6. Zech. i. 14. 15. (*i*) John xxi. 17. Matth. vii. 23. Gen. xxii. 12. (*k*) Jer. xxix. 11. Is. lix. 8. (*l*) Gen. iii. 9.—13. and iv. 10. and xviii. 21. (*m*) Psal. cxxxvi. 23. and xxv. 7. Rev. xviii. 5. (*n*) Psal. lxxix. 8. Heb. viii. 11. (*o*) Psal. xiii. 1. and ix. 18. (*p*) Is. v. 26. and vii. 18.

of man; in the ready destruction of his enemies, or deliverance of his people (a). His *mocking* and *laughing* at men, denotes his pleasure in their just punishment; his full security from, and disregard of their wicked attempts against his interests; and his contemning the prayer they present to him in their affliction (b). His *crying out*, imports his earnest invitation of sinful men to accept his favours, and return to their duty; and his severe correction and punishment of these that obstinately offend (c). His *speaking*, signifies the virtue of his will; his forming a voice in the air; his declaring his mind to men by his Spirit, his word, or his providence (d). His *rebukes* imports his convincing men of sin; his correcting and punishing them for it; his restraining of things (e). His *calling things*, signifies his easy forming, exciting, and managing of them: his *calling* persons imports his authoritative sending them to an office; and earnest inviting and drawing them to their duty and privilege (f).

His *commanding things*, imports his making them do whatsoever he pleaseth (g). His being *commanded* by his people, signifies his ready fulfilment of his gracious promises, whenever they are pled by the prayer of faith (h). His *hearing*, his *giving ear* to and *answering* of prayer, imports his gracious regard to and acceptance of it, and his readily granting the benefits therein requested (i). His *silence* to men denotes his sovereign delay to comfort or relieve them (k). His *shutting out* prayer, and *casting the dung of their sacrifices* into men faces, imports his contempt and disregard of them: and by his terrible judgment shewing himself greatly displeased therewith (l). His *numbering* of things, signifies his exact knowledge and perfect management of them; his regard to, or wrathful destruction of, them (m). His *selling* men, imports his apparently renouncing his favourable claim to them, and giving them up into the hand of their

(a) Gen. ii. 7. Ezek. xxi. 31. Is. xi. 4. (b) Psal. ii. 4. Prov. i. 26. (c) Prov. i. 22. Is. xlii. 13. Mic. vi. 9. (d) Gen. i. 3. Exod. xx. 1. Psal. lxxxv. 8. 2 Sam. xxiii. 3. Psal. ii. 5. (e) John xvi. 9. Is. xvii. 13. Psal. civ. 7. (f) Psal. cv. 16. Rom. iv. 17. Heb. v. 4. and iii. 1. (g) Is. v. 6. (h) Is. xlv. 11. (i) Psal. iv. 1. and v. 1. (k) Psal. xxviii. 1. (l) Lam. iii. 8. Mal. ii. 3. (m) Psal. lvi. 8. Dan. v. 28.

enemies for the vindication of his holiness, and satisfaction of his justice (a). His *selling* his favours denotes his open offer, his deliberate and gracious bestowal of them on Christ's account (b). His *buying* men, signifies his delivering them from misery; his bringing them into an outward church-state of nearness to himself; his bringing them into a new-covenant state through the blood of his Son (c). His *redeeming* men, is his recovering them by price or by power to former felicity; chiefly his recovering them from sin and misery through the price of his Son's blood, and the power of his holy Spirit, to everlasting holiness and happiness (d). His labour or *working*, is his almighty, his wise production, upholding, actuating and ruling of all things (e). His *resting* imports his ceasing from his work of creation; his taking pleasure in his creatures; his forbearing signally to interpose between contending nations (f). His *resting* in the tabernacle or temple, or in Zion, imports the lasting continuance of the cloud of his glory there; and the fixed continuance of his gracious influences and good will in the church (g).

His *wiping away* men's tears denotes his removing all occasions of grief, and filling them with comfort and joy (h). His *wiping out* persons or things imports his angry, his easy and sudden destruction of them from off the face of the earth (i). His *binding* angels or men, signifies his severely afflicting them; his powerful restraint of their motions and work (k). His *tearing* men, his *wounding* and *making* them *fore*, imports his severe, shocking and painful afflicting of them in soul or body (l). His *binding* men *up*, imports his kindly redressing their grievances, and healing the plagues, the griefs, the diseases, of their soul (m). His *girding* men, denotes his fitting and preparing them for their work; his rendering them powerful and active therein (n). His *loosing* imports his taking off restraints; his conferring liberty, ease, and

(a) Judg. ii. 14. Psal. xlv. 12. (b) If. lv. 1. (c) Deut. xxxii. 6. 2 Pet. ii. 1. 1 Cor. vi. 19. (d) If. xlviii. 17. 1 Pet. i. 19. (e) John v. 17. (f) Exod. xxxi. 17. If. xix. 4. (g) Psal. cxxxii. 14. (h) Rev. vii. 17. (i) 2 Kings xxi. 13. (k) Job xxxv. 8. (l) Job v. 18. (m) Hof. vi. 1. (n) Psal. xlviii. 33.

felicity, temporal and spiritual (a). But his *loosing the bands of kings*, denotes his depriving them of their power, their honour and authority (b). His *opening his hand*, imports the ready, the free, the large, the liberal, communication of his favours and influence (c). His *opening a door* to the apostles, imports his giving them great opportunity to preach the gospel with success (d). His *opening the door of faith* to the Gentiles, denotes his offering them Christ, and his salvation, in the preached gospel; and giving them faith to receive the same (e). His *opening the heart*, imports his convincing the conscience; his enlightening the mind; his renewing the will, and stirring up the affections, to embrace Christ his unspeakable gift, in the word (f). His *knocking* at the door of mens heart, implies his inviting and commanding them by his word, his alarming them by his providence, and exciting them by the striving of his Spirit, to receive himself in his Son into their heart (g). His *holding one's hand*, implies his directing, upholding, and succeeding him in his work (h). His *concluding men in sin*, signifies his permitting them to harden themselves in it; his solemn declaration of their being guilty of it, and by nature fixed in a state of it (i). His *shutting men up*, denotes his bereaving them of their liberty, and laying them under fore affliction (k).

His *trying men*, imports his making a discovery of their state and quality; his purging them by means of trouble from their corruption; his destroying them in his just indignation (l). His *breaking men*, imports his awfully chastising, or wrathfully punishing them (m). His *sifting* his people, denotes his tossing, afflicting and correcting them, while he wonderfully preserves them (n). His *sifting the nations*, signifies his severe punishing and scattering them (o). His *shaving men*, and *making them bald*, imports his depriving them of their number, their wealth, their glory (p). His *stripping men naked*, implies his bereaving them of their safety, their riches;

(a) Psal. cxlvi. 7. (b) Is. xlv. 1. Job xii. 18. (c) Psal. cxlv. 16. (d) 1 Cor. xvi. 9. (e) Acts xiv. 29. (f) Acts xvi. 14. (g) Rev. iii. 20. (h) Is. xlii. 6. and xlv. 1. (i) Gal. iii. 22. Rom. xi. 32. (k) Job xii. 14. (l) Psal. xvii. 3. (m) Is. xxxviii. 13. (n) Amos ix. 9. (o) Is. xxx. 28. (p) Is. iii. 17. and vii. 20.

and exposing them to trouble, shame, and reproach (*a*). His *blotting* mens names *from under* heaven, imports his destroying them utterly, and causing their remembrance to cease (*b*). His *devouring* and *swallowing* up, signifies his easy, his sudden, his terrible, his utter destruction of an object (*c*). His *pouring out*, imports the heavenly, the gradual, the regular, the abundant communication of his spiritual influence, his merciful favours, or wrathful judgments (*d*). His *hewing* men, implies his alarming their conscience, or his hardening their soul, and ripening it for destruction (*e*). His *stretching out the line of confusion* upon a land, imports his giving it up to desolating judgments, to the perplexing of the inhabitants, and the putting every thing in it out of due order (*f*). His *bearing, carrying, and upholding*, implies his preserving in existence or life; his bestowing of refreshful comfort; his protecting from injury, and governing, directing, and drawing in a right way (*g*). His *binding up mens souls in the bundle of life* with himself, imports his kindly securing and promoting their life, their health, their prosperity, and comfort (*h*). His *slinging out mens souls*, implies his cutting them off by a sudden, a violent, a wrathful exit (*i*).

His *making a way for his anger*, signifies his providential ordering of events, to promote the execution of his righteous judgments (*k*). His *making mountains his way*, and *exalting his high way*, imports, that, to the exaltation of his gracious designs and methods towards his people, he makes ordinances, and even obstructions, subservient to further his work (*l*). His *weighing the mountains in scales*, and *comprehending the waters in a measure*, implies his full knowledge; his easy support; and management of all things, even the greatest (*m*). His *weighing mens spirits*, imports his comprehensive knowledge of their state, their frames, their qualities, and thoughts (*n*). His *weighing mens paths and prayer*; his *considering their meditation*;

(*a*) Ezek. xxiii. 26. (*b*) Deut. xxix. 20. (*c*) Is. xxv. 8.
 (*d*) Prov. i. 24. Is. xlv. 3—5. Psal. lxxix. 5. 6. (*e*) Hof.
 vi. 5. (*f*) Is. xxxiv. 11. (*g*) Psal. xlv. 4. Psal. cxlv. 14.
 (*h*) 1 Sam. xxv. 29. (*i*) *ibid.* (*k*) Psal. lxxviii. 30. (*l*) Is. xlix.
 11. (*m*) Is. xl. 12. (*n*) Prov. xvi. 2.

implies

implies his most perfect acquaintance therewith, and his constant readiness to render a due reward and proper answer thereto (a). His *searching Jerusalem with lighted candles*, imports his open discovery and punishing of the most secret sins thereof (b). His *blotting out sin*, is his full and final pardon thereof, through the blood of his Son (c). His *blotting men out of his book*, signifies his casting off his providential care of them on earth; his cutting them off by death; and his manifesting by wrathful events, that they were never written in his book of life (d). His *cutting men off from his hand*, imports his taking them away by death; that their temporal life is no longer the object of his care or providence (e).

His *writing things in a book*, denotes his perfect knowledge, exact remembrance, and continued, just regard to them (f). His *writing bitter things against one*, signifies his gradual afflicting of him with severe and lasting troubles (g). His *writing his law in mens heart*, and *sealing them with his Spirit*, imports his applying his word by his Spirit to their heart; that they may be conformed to his image and law; and comforted by his influence (h). His *writing mens names in heaven in his book of life; with the living; with the righteous*, imports his particular and fixed choice of them with the rest of the elect, to obtain everlasting life (i). His *writing his name in their foreheads*, imports his rendering them like him in holiness; and enabling them to make an open profession of his truth (k). His *putting their tears into his bottle, and marking them in his book*, imports his kind observation, and careful rewarding thereof (l). His *engraving of Christ the one corner-stone*, implies his forming of his human nature; his furnishing it with all beautiful graces; and his severe bruising, and deep wounding him with the strokes of his wrath (m). His *breaking mens teeth, arms, or bow*, imports his depriving them of ability, of courage, of opportunity to oppress and do

(a) Is. xxvi. 7. Psal. v. 1. Job xxxi. 6. (b) Zeph. i. 12. (c) Is. xlii. 21. (d) Exod. xxxii. 32. Rev. xxii. 18. (e) Psal. lxxxviii. 5. (f) Is. lxxv. 6. and xlix. 16. (g) Job xiii. 26. (h) 2 Cor. iii. 3. Jer. xxxi. 33. (i) Luke x. 20. Rev. xiii. 8. Psal. lxix. 28. Is. iv. 3. (k) Rev. xiii. 12. and xiv. 1. (l) Psal. lvi. 8. (m) Zech. iii. 9.

violence to others; or defend themselves (a). His *putting his hook in their nose*, and *his bridle in their jaws*, denotes his checking their fury, and thwarting their projects (b). His *fanning men*, imports his trying, his scattering, and destroying them (c). His *cutting off their spirit*, signifies his taking away their wisdom, their strength, their courage, or life (d). His *sweeping a land with the besom of destruction*, imports his cutting off the inhabitants by death, or giving them up for captivity and spoil; his overturning the buildings, and rendering it desolate (e). His *bruising Satan under the feet of his people*, implies his restraining, his conquering, and triumphing over him in, and by them (f). His *bruising, smiting, striking, wounding men*, imports his laying heavy afflictions on them (g).

His *sealing up mens hands*, denotes his forbidding, his hindering them to act (h). His *sealing, or sewing up iniquity in a bag*, imports his exact knowledge of it; his continued remembrance of it, and readiness to revenge it (i). His *sealing up his people*, denotes his particular protection of them in danger; his confirming and marking them by his Spirit; his assuring them of his special love (k). His *sealing of Christ* imports his sending him into the world with sufficient authority and furniture to be the Mediator, Saviour, Prophet, Priest, and King of his church (l). His *drawing men* imports his freeing them from trouble; his bringing them from a state of sin and misery; enabling them to receive his Son; and giving them more and more intimate fellowship with himself (m). His *pur suing men*, his *driving them away*, imports his bringing sudden and heavy judgments upon them, notwithstanding of whatever they can do to prevent, or escape them; his quick and wrathful bereaving them of their outward property, comfort, or life (n). His *setting a hedge about men*, denotes his favourable protection of

(a) Psal. x. 15. and lviii. 6. Hof. i. 5. (l) Is. xxxvii. 29.
 (c) Matth. iii. 12. Jer. xx. 7. (d) Psal. lxxvi. 12. (e) Is. xiv. 23.
 (f) Rom. xvi. 20. (g) Is. liii. 4. 10. (h) Job xxxvii. 7.
 (i) Job xiv. 17. (k) 2 Cor. i. 22. Rev. vii. 3. (l) John vi.
 27. (m) Psal. xviii. 16. John vi. 44. Song i. 4. (n) Lam.
 iii. 66. Prov. xiv. 32.

them; or his angry surrounding of them with manifold grievous afflictions (a). His *removing the hedge* implies his exposing them to danger and ruin (b). His *treading men under his feet*, imports his severe punishing of them; his reducing them to the lowest plunge of misery and want (c).

His *seeing* or *looking* to persons or things, implies his exact knowledge of them; his gracious favour and approbation; the execution of his righteous indignation (d). *Before him*; *before his eyes*; or in *his sight*, is openly, boldly, well known to him. *Out of his sight*, is out of his favour, deprived of the peculiar displays of his love and care; out of his peculiar land and church (e). His *hearing* denotes his fixed attention to, and exact knowledge of all things; chiefly his gracious acceptance, and kind answering, of his people's prayers (f). His *smelling* and *tasting*, import his unerring judgment, and gracious approbation of things (g). His *touching* denotes his easy change and removal of things; his afflicting of persons (h). His *sleeping* denotes his apparent indifferency about his cause and people; his delaying to comfort or help them (i). His *awaking* and *rising up*, imply his manifestation of his power, mercy, and wrath, in favours of his people, and for the ruin of his enemies (k). His *coming* to men, his *visiting* and *meeting* them, imports his freely granting them his comfortable presence, deliverance, or help; or his severely punishing and afflicting them (l). His *going* or *walking* with men, signifies his pleasure to grant his comfortable presence, abide with, do good to, uphold, and defend, and direct them (m). His *walking contrary* to men, imports his deliberate crossing of their designs, and his executing his terrible judgments upon them (n). His *shewing himself froward*, or a *wrestler*, with the froward, signifies his heaping the most disagreeable and irresistible troubles

(a) Job i. 10. Lam. iii. 9. (b) Psal. lxxx. 12. and lxxxix. 40. (c) Lam. i. 5. (d) Psal. x. 11. and lxxxiv. 9. Numb. xvi. 1. (e) Gen. x. 9. 2 Kings xvii. 20. Gen. iv. 16. (f) Psal. x. 16. (g) Exod. xxix. 18. 25. 45. Hos. ix. 4. (h) Psal. civ. 32. and cxliv. 5. (i, k) Psal. xlv. 23. 24. Numb. x. 35. Psal. lxxviii. 1. (l) Exod. xx. 24. Gen. xxi. 1. Psal. xvii. 3. 15. xxvii. 1. (m) Lev. xxvi. 12. Gen. xlv. 4. (n) Lev. xxvi. 24.

upon them (*a*). His coming *down* denotes his condescension; his manifestation of his peculiar presence on earth, to favour and bless his people; and for the punishment and destruction of his enemies (*b*). His *going up* signifies the ascent, the removal of some visible token of his presence (*c*). His *returning to his place*, imports the withdrawment of his favours; and his *coming out of it*, denotes his beginning to display his perfections, in executing judgment upon his opposers (*d*). His *returning on high*, imports his open display of his glorious and tremendous excellencies and sovereign dominion, in helping and comforting his people, and in avenging himself of his adversaries (*e*). His *returning to men*, denotes his shewing them his glory and grace; and bestowing his favours on them after a signal hiding, or withdrawment thereof (*f*). His *hiding* himself, his *covering* himself with a cloud; his *standing afar off*, import his refusing to discover his glory and grace; and denying to bestow sensible favours, to regard or grant mens requests, or to help them in a time of need (*g*). His *riding on cherubims*, represents his majestic employment of angels in the administrations of his providence (*h*). His *riding on swift clouds*, imports his awful and majestic speed, in executing his manifold, his astonishing judgments (*i*). His *running*, his *flying*, denotes the quick, the easy progress of his wrathful, or merciful providences (*k*). His *passing by iniquities*, imports his forgiving them, and forbearing to punish men on their account (*l*). His *passing through*, or over a people or land, signifies his forbearing to afflict them, or his humbling them by lighter strokes (*m*).

His *searching out a land*, implies his wise allotment of it to a people; and his preparing it for them (*n*). His *seeking* and *finding* of men, imports his delight in men; and his delivering them from their fallen state; or from the deeps of apostacy, distance, distress (*o*).

(*a*) Psal. xiii. 26. (*b*) Is. lxiv. 1. Gen. xi. 5. 7. (*c*) Gen. xxxv. 12. (*d*) Hof. v. 15. Is. xxvi. 21. (*e*) Psal. vii. 7. (*f*) Psal. vi. 4. 5. (*g*) Psal. xiii. 1. Lam. iii. 44. Psal. x. 1. (*h*) Psal. xviii. 10. (*i*) Is. xix. 1. (*k*) Luke xv. 20. Psal. xviii. 10. (*l*) Mic. vii. 18. (*m*) Amos vii. 3. and viii. 2. Hof. x. 11. (*n*) Ezek. xx. 6. (*o*) John iv. 23. Psal. cxix. 176.

His *seeking*, *finding out*, and *visiting* iniquity, denotes his discovering it, and punishing men for it (*a*). His *finding out* his enemies, implies his exact knowledge of their persons and crimes; and his irresistible and easy execution of his vengeance upon them (*b*). His *finding out* Christ, imports his infinitely wise choice of him to be our Mediator (*c*). His *anointing* of persons, denotes his calling them to an office; or his giving them the Holy Ghost to sanctify, comfort, and strengthen them (*d*). His *tempting* a person, imports his trying his obedience; and calling him to make a clear discovery of his real grace (*e*). His *leading into temptation*; his *hardening*, *deceiving*, *blinding*, or *sleepening* men, imports his righteous exposure of them to such things as may innocently occasion their sin; his withholding his preserving, softening, directing, and awakening influences; and his permitting Satan, wicked men, and their own lusts to entice them to sin, and render them stupid and obstinate, mistaken, ignorant, and careless therein (*f*). His being *disjointed* from his professing people, implies how very disagreeable it is to him, to be provoked to withdraw his special favours from them (*g*). His *being made to serve with mens sins*, signifies that his goodness, his mercy, his patience, his ordinances, words, and works, are by them rendered occasions to, and instruments of iniquity (*h*). His being *wearied* with, *grieved* by, and *pressed under* sin and sinners, import his being long and singularly provoked by their course of iniquity; his purposing speedily to punish the guilty transgressors (*i*).

God's *place* or *presence* denotes his being every where; his special friendship, intimacy, and favour, or that part of creation, as Eden, the tabernacle, temple, heaven, &c. where some symbol of his glory is seen (*k*). His *seat* or *throne* is Christ; his ordinances; heaven; or whatever he displays his especial presence, majesty, and

(*a*) Gen. xlv. 16. Exod. xx. 6. (*b*) Psal. xxi. 8. (*c*) Psal. lxxxix. 20. (*d*) Psal. xlv. 7. 2 Cor. i. 21. (*e*) Gen. xxii. 1. (*f*) Matth. vi. 13. Exod. vii. 3. Ezek. xiv. 9. Rom. xi. 8. (*g*) Jer. vi. 8. (*h*) Is. xliii. 24. (*i*) Is. xliii. 24. Gen. vi. 6. Amos ii. 13. (*k*) Psal. cxxxix. 7. Psal. xxiv. 3. Gen. iv. 16.

authority in (a). His *dwelling* in Christ; in eternity; in heaven; in the hearts of his people; in the temple, imports his abiding and delightful connection therewith; and his shewing forth, and exerting the riches of his glory and grace therein (b). His *footstool* is the earth, where he vouchsafes but imperfect displays of his excellency and brightness; and where he crushes down and afflicts his adversaries: and his *tabernacle*, temple, or ordinances; where he abides with imperfect saints, and bestows but scanty views of his glory (c). His *standing* imports his fitness to govern, and his readiness to help, comfort, correct, or punish men (d). His *sitting* denotes his supreme authority; his unlimited power; his ever fixed happiness, and undisturbed repose (e). His *lifting up his hand*, imports his swearing, his giving the most solemn, firm, and evident security for a thing; his threatening of trouble; or his exerting his power (f).

His *life* denotes the eternal existence, activity, and happiness of his nature (g). His *days* and *years* signify his everlasting and unsuccessive duration; with the distinguished seasons of his mighty works (h). His *being clothed with light, with majesty, with honour, zeal, &c.* imports his divine pleasure in his constant and glorious display of his wisdom, holiness, power, greatness, authority, righteousness, kindness, or wrath (i). His *being armed* denotes his full sufficiency, his perpetual readiness to conquer and protect his people; and to punish his enemies (k). His *bow*, his *strings*, and *arrows*, his *sword*, his *spear*, and *helmet*, are his power and justice, with the threatenings and instruments of his vengeance: or his all-conquering, and protecting love, promise, and grace (l). Wicked men are called his *sword* and *hand*, because by them he executes his afflictive designs (m). His *buckler* and *banner* denote his

(a) Heb. iv. 16. Matth. v. 34. (b) 2 Cor. v. 19. If. lvii. 15. Psal. cxv. 3. (c) If. lxvi. 1. Psal. xcix. 5. (d) Psal. cix. 31. (e) Psal. ii. 4. and xxix. 10. (f) Deut. xxxii. 40. Ezek. xx. 5. 6. (g) Psal. xviii. 46. Jer. x. 10. (h) Dan. vii. 9. Psal. lxxvii. 10. (i) Psal. xciii. 1. and civ. 1. 2. If. li. 9. and lix. 17. (k) If. lix. 17. 18. (l) Psal. xxxv. 23. Lam. ii. 4. Deut. xxxii. 41. Hab. iii. 11. Psal. xlv. 3. 5. (m) Psal. xvii. 13. 14.

all-powerful help and protection of his people, by means of his word, his providence, and grace (a). His *rod*, his *staff*, and *sceptre* represent the direction, support, defence, and correction of his people according to his promise, and the destruction of his enemies according to his threatening: *rod* too denotes the instruments of God's judgment (b). The *cup in his hand*, is anger, wrath, ripe for execution; which is *full of mixture*, as the judgments contained are numerous, various, and bitter (c). And *without mixture*, as no mercy is mingled therewith in hell (d). His *chariots* are clouds, angels, and providences (e). His *chariot-wheels* are the wind, or easy rolling clouds (f). His riches are his fulness of majesty, glory, and grace, with all the blessed effects thereof (g). His *treasures* are his power, vengeance, justice, goodness, patience, or the clouds and heavens (h). His *furnace* is the execution of his just judgments, for the refining of his people, and the ruin of his enemies (i). His *lot* and *portion* is his chosen people, whom he esteems, delights in, and receives a revenue of glory from (k). The Mosaic sacrifices are called his *bread*, and the wine-offerings represented as *cheering* his heart: they were food dedicate to his service; and he accepted and delighted in them, when offered in the faith of his promised Son (l). His *book* is his predestining purpose; his infinite knowledge; his unfailing remembrance; and exact providential care (m). His *signet* and *seal* is what is very dear to him: chiefly his *seal* is his holy Spirit (n). My soul, is every thing in me, every thing about me, an emblem of God? why then are not the thoughts of him innumerable, and precious to me? why, when I walk by the way; when I lie down or rise up, am not I still with him? Why does not my God, my ALL, meet every view?

(a) Psal. xxxv. 2. and lx. 4. (b) Psal. xxiii. 4. Mic. vii. 14. Psal. ii. 89. Is. x. 5. (c) Psal. lxxv. 8. (d) Rev. xiv. 10. (e) Psal. lxviii. 17. Is. xix. 1. (f) Psal. lxv. 11. (g) Phil. iv. 19. (h) Deut. xxxii. 34. and xxviii. 12. (i) Is. xxxi. 9. (k) Deut. xxxii. 9. (l) Numb. xxviii. 2. Psal. civ. (m) Is. iv. 3. Dan. xii. 1. Psal. cxxxix. 16. Exod. xxxii. 32. (n) Jer. xxii. 24. Eph. i. 13.

2. God is called the ANCIENT OF DAYS (a): he is from everlasting to everlasting: when empires are overturned, and nations destroyed, he continues ever the same. His *garment white as snow*, is the purity of his nature; the brightness of his glory and majesty; and his uncorruptness in judgment. His *hair like pure wool*, denotes his venerableness, gravity, wisdom, and fitness for judgment. His *fiery throne* denotes his awful nature; his severe, irresistible, and piercing judgments: its *fiery wheels* may signify his clear and distinct view of all things, and the speedy, and terrible execution of his sentences.

3. God is compared to a FATHER (b). In the first person of the adorable Godhead, he, from eternity, begot our Lord Jesus Christ. He is the contriver, purposer, former, and preserver of all things. He is the author and source of light, knowledge, glory, mercy, and goodness. From eternity he chose into the number of his children; in time he spiritually begets, all his ransomed people: he bears, preserves, and comforts them; he nourishes them with the flesh and blood of his Son; with the fulness of his love; the influences of his Spirit; and the sincere milk of the word: he clothes them with the imputed righteousness of his Son; the robe of implanted grace; and of a glorious gospel conversation. Never is he judicially wroth with any of his saints; but, to astonishment, loves, and delights, in their persons, their graces, and good works: never doth he hurt; but saves and defends them, from sin, Satan, and the world. He is especially tender of them, when they are weak and afflicted. Himself he proposes for their copy and pattern: in every point of due behaviour, in all spiritual knowledge, godliness, and honesty, he trains up, and instructs them; readily he hears their requests; grants them every good thing; preserves them from evil, that it may not defile, hurt, or grieve them: his honourable name he puts upon them; his holy Spirit within them; and appoints his angels and ministers to guard, direct, and supply them. In all their ways he leads them, takes them by their arms, teaching them to go: his word is their rule; his Spirit their comforter, instructor, and

(a) Dan. vii. 9.

(b) Jer. iii. 4.

guide: his church his chamber of fellowship; his heavenly mansions he assigns for their habitation; affectionately he remembers and cares for them, even while they seem cast out of his sight; graciously he forgives their transgressions; he bears with their infirmities; and tenderly he sympathizes with them under their troubles; exceedingly is he grieved, and dishonoured, by their offences; and wisely and kindly he corrects them on account thereof; every one of them he enriches with his fulness, and makes heirs of his kingdom. In the promises of his word he disposes; in due time he actually bestows salvation, endless, unsearchable glory, nay, his infinite Self, for their everlasting inheritance. Be thou, JEHOVAH, *my father*, and the *guide of my youth*.

4. God is compared to a MASTER and HOUSEHOLDER. By him was every mansion of heaven and earth erected and furnished; by him is the whole family of angels, men, and every creature, ordered and settled. To every one hath he assigned his proper law, his station, and work. Angels and men hath he peculiarly connected with himself; and by laying before them the most enriching and agreeable rewards, and the most shocking and fearful punishments, he engages them to be faithful in their respective rank and service. His family he instructs and protects. Every thing necessary for their peace, their health, and happiness, he richly provides. These who are unruly, he corrects and punishes. Wicked angels and incorrigible men, he expels from his house. He hath appointed a day in which he will call every rational servant to account, for his trust and conduct. His peculiar family is his church among men: to this he gives peculiar laws: this he governs, protects, and corrects; and rewards or punishes every member according to his work. Lord, may I dwell in thy house, and be still praising thee. Every where is a hell, if absent from my God.

5. God is compared to a KING. Infinite is his dignity; extensive his renown; great his power; absolute his authority. Every reasonable creature he gives laws to; wisely governs, righteously rewards or punishes. Heaven is his palace and throne. Angels and saints are his honorary guards. All creatures are his armies. Divine
C glory

glory and greatness his crown. Infinite power, justice, and love are his sceptre. Every lawful court on earth, every man's breast, the general judgment, his courts of judicature: conscience, magistrates, ministers, are his deputies. The saved nations of mankind are his queen, his children. The ancient, the everlasting *council of peace* is the PRIVY, the governing source of his whole administration. Our adored Mediator is his secretary, his minister of state. The scriptures of truth are the statutes of his kingdom, and the authentic records of his reign. The sentences of free forgiveness, of undeserved happiness, or of everlasting damnation, are the momentous edicts that proceed from his throne. "Thou art my king, O God, command deliverance for Jacob."

6. God is compared to a JUDGE. With infinite wisdom and prudence; with unblemished equity, *terrible majesty*, unbounded authority, power, and courage, he maintains the honour of his sacred laws. Effectually he sifts every man and devil at his bar: solemnly and convincingly he charges them with their proper deeds: authoritatively he pronounces, and infallibly he executes upon them, the most righteous sentences, correspondent to the precept and sanction of his law. It is at the highest peril, if I, if any creature, despise him; pretend to appeal from him; or find fault with his decisions. Lord, *enter not into judgment with thy servant*, upon his own works; *for in thy sight no living can be justified*.

7. God is a swift WITNESS. Exact is his knowledge of all things. He is infinitely true and faithful. Solemnly, by subscription and oath, he attests the inspired declarations of truth; the glad tidings of great joy; the record concerning his Son, that in him there is eternal life, for sinners of mankind, even the chief. In opposition to my wretched unbelief, he testifies to my heart, *I am God, even thy God*. At the tremendous peril of calling, of attempting to make the *God of truth a liar*, a perjured person, do I, do you children of men, hesitate a moment to believe the *joyful sound*. Your whole conduct he knows; and according to his remembrance thereof, shall you be quickly judged, and your eternal state fixed. Even now, ye wicked, he testifies of your guilt
by

by his judgments upon you ; by his word unto you : but suddenly shall he declare it to your face ; publish it to the world ; and hasten your endless ruin. If God be my witness, what manner of person ought I to be *in all holy conversation and godliness* ?

8. God is compared to a CAPTAIN, and called the LORD OF HOSTS. It is his to levy, to march, to muster, and manage every army upon earth. It is his to appoint, to arm, to strengthen, direct, and make all his creatures to fight against his enemies ; and to protect his chosen subjects. He insists his people under his banner of truth, of love. He teaches them the spiritual warfare ; gives them the whole *armour of righteousness on the right hand and on the left* ; and directs, encourages, and enables them to use it aright : to every one he prescribes his proper station and work ; chuses for them the field, and manner of conflict ; safely he leads them on ; secures them from death ; heals their wounds ; procures them complete victory ; and bestows on them an everlasting reward.

9. God is stiled a MAN OF WAR, or expert warrior. With unbounded wisdom, equity, power, and courage, he manages every temporal, every spiritual warfare on earth. His chosen people he conquers by the sword of his Spirit, and power of his grace. His, and their enemies, he seasonably, secretly, suddenly, boldly, and furiously attacks, routs, and destroys. Thus he advances his honour ; extends his peculiar dominion ; protects his friends ; and enriches them with his spoil. Against my corruptions, Lord, draw out the *spear and shield* ; with their blood stain all thy raiment.

10. God is likened to a GIANT ; because of his unbounded might, bold courage, and awful terror. No creature is able, nor without infinite peril, dares to oppose him. With ease he dismays, he discomfits, and ruins his enemies. Fearfully he often corrects his friends, and makes them to tremble under his hand. *Stand in awe, my soul, and sin not. Fear him that is able to cast soul and body into hell fire ; yea, I say, Fear him.*

11. God is compared to an HUSBAND. By the invitations of his word, and exercise of his providence, he

wooed his chosen people. He enters into marriage-covenant with them, and they become his. He *dwells with*, and in *them*, according to his infinite knowledge and love. Other members of the visible church are united to him by external relation, and share of his common favours: but these he peculiarly provides for, counsels, comforts, protects, and cherishes: nor does he ever leave them, or forsake them. Is my Maker my husband? is the Lord of hosts his name? the God of the whole earth MAY he be called.

12. God is compared to an HUSBANDMAN (a). The universal frame of nature, the whole vineyard of his church, and outfield wilderness of this world, is of his plantation; under his care and management. This he divides, hedges, defends, plants with men, good or bad, as he pleaseth. According to the benefits he bestows, is the fruit he requires. In the rich pastures of prosperity are many sinners, through their own corruption, led for the slaughter of endless ruin. His own Son he planted in the barren soil of our nature; raised him up a *plant of renown*, the *growth*, the *branch*, of the Lord: in death he cut him down, and trode him to dust, in the wine-fat of his indignation: he raised him again, and *gave him glory: that our faith and hope might be in God*. At infinite expence of power, love, care, meritorious suffering, and divine intercession, he plants, he manages, the vineyard of his church. The *stones* of Heathenism, Popery, and like abominations, he gradually digs out. The *wine-press* of ordinances he graciously erects. Her members he divides into their proper place and station. With rules of government, and with his special protection, he *hedges* her about. He sows her with the *good seed* of his word, and plants her with his precious saints. Every one of these he forms into a fruitful field, and delightful *vineyard* for himself. By breaking, by melting, and removing their hardness and obduracy, he digs out the *stones* of their heart: by convincing, enlightening, and renewing influence, he ploughs up its *fallow ground*, and sows therein the *good seed* of his grace. It is thine, O JEHOVAH, to weed, to prune thy vineyard, by sancti-

(a) John xv. 1. Is. v. 1-6.

fied affliction, and sin-killing influence; to water it with the heavenly dew, the blessed rain of thy word and Spirit: thine to purge the world, by rooting out, by lopping off the noxious, the luxuriant transgressors; and to water it with the drops of prosperity. Angels, ministers, magistrates, are employed to labour in, cultivate, and protect thy husbandry. Thine all-seeing eyes are ever on it, to shew thyself strong in the behalf of them that fear thee. But such as bring not forth good fruit, wilt thou give up to the stroke of thy wrath, and at last to the vengeance of hell-fire. May I, Lord, be thy *husbandry*: plant me in Christ; sow to me, in his righteousness; so shall I reap in mercy.

13. God is compared to a SHEPHERD (a). His people he forms to be *the sheep of his pasture*. By his providence, by his word, chiefly, by his Spirit, he gathers them out from an evil world, *that lieth in wickedness*; feeds, refreshes, leads, heals, and protects them. *The Lord is my shepherd, I shall not want.*

14. God is compared to a GUIDE (b). The proper course of every creature he fully understands; and directs them in their respective motions. His conduct is the most perfect pattern. It is his to recover his bewildered chosen; to bring them into the *way that leadeth unto life*; to comfort, direct, defend, and keep them therein; to reduce them from every wandering; and at last usher them safely into everlasting glory and happiness. Is this, my soul, thy God and thy guide *even unto death*? Shall he *guide me with his counsel while here, and afterward bring me to glory*?

15. God is compared to a HUNTER (c). Great is his activity: he slumbers not, nor sleeps; quickly his vengeance overtakes his enemies; nor can any escape out of his hand. Severe, terrible, and disturbing are his chastisements of his people. How oft, by inward terrors, and outward troubles, has he *hunted my soul as a lion*?

16. God is compared to a BUILDER (d). In his eternal purpose he wisely planned; in time he skilfully formed, the whole structure of heaven and earth, and all that is

(a) Psal. xxiii. 1.
(1) Heb. iii. 4.

(') Psal. xlviii. 14.

(c) Job x. 16.

therein. Upon his own power and will he laid the foundation. Gradually he finished, and marvellously he connected, and adorned his work. Wisely he rears up the body of every animal for its particular use. In a gradual, a well-connected, comely, and marvellous manner, he fashions the bodies and persons of men. By increasing their number and prosperity, he builds up particular families on earth. According to his eternal purpose, he raiseth up, strengthens, and embellishes, the nations: and when corrupted and wasted with sin, he pulls them down, and rears up others in their stead. In his everlasting love, in the blood of his Son, he lays the foundation of our salvation, and of his church, and of the work of grace in his people's heart. Gradually he carries forward the erection, till it be perfected in that endless felicity, that *house eternal in the heaven*, which he hath prepared and furnished for them that love him.

17. God is compared to a POTTER (a). With infinite care and skill he formed all things according to his purpose and pleasure. In the most different forms, and for the most different ends, he fashioned his creatures. Many of them he formed out of the clay and dust of the earth. Some angels and men he sovereignly appointed to everlasting honour; others, for their sin, to everlasting shame and contempt. At his pleasure, he disposes of things, of persons, and nations, and wonderfully he preserves them amid their native frailty and weakness. Never, my soul, say to him, Why hast thou made, why hast thou made, why hast thou used me thus?

18. God compares himself to a TRAVAILING WOMAN (b). In infinite tenderness to, and care for his children, he, after a while's patient restraint of the breath, the blast, of his judgments, cries aloud in his terrible providences; and to the confusion of his enemies, brings forth great deliverance to them, and rejoices therein. Lord, *how excellent is thy loving-kindness!*

19. God is compared to an EAGLE (c). How high his excellency and sovereign dominion over all things! How infinite his knowledge, and exact his observation! How great his strength! how eminent his duration and care

(a) 1s. lxiiv. 8.

(b) 1s. xlii. 14.

(c) Deut. xxxii. 11. 12.

to provide for, uphold, cherish, and preserve his people ! By the exercise of his wisdom, his power, his goodness and truth ; by the agency of his providence, and the accomplishment of his promise, as with feathers and wings, he bears, covers, protects, and warms them. My God, thou hast borne and carried me from the womb, and from the belly ; and even unto old age thou art **HZ** : thou wilt bear, thou wilt carry, and wilt deliver me.

20. God is compared to a **LION** (a). How terrible, O **JEHOVAH**, is thy majesty ! How unlimited thy sovereignty ! How unbounded thy might to destroy thy foes, and to save thy children ! How shocking ! how alarming the voice of thy roaring in the threatnings of thy word, or the judgments of thine hand ! How unblemished thine equity towards every creature ! How watchful ! how ever open thine eyes, to observe all our goings, and advert to thine interest ! *He that keeps Israel neither slumbers nor sleeps.* How perfect thy hatred to these who indulge themselves, in wolfish tyranny ; apish flattery ; or squint looks of hypocritic dissimulation ! O thy astonishing patience ! thy unmatched generosity ! thy unbounded mercy to such as submit themselves to thy sovereign will ! thy infinite readiness to reward the services done thee ! But, ah thy hatred ! the terrible, the unrelenting rage of thy wrath, against these who dare to oppose thee ! who dare to oppress, to injure thy chosen seed ! Consider now, my soul, lest he tear thee in pieces, while there is no deliverer.

21. God is compared to a **LEOPARD** (b). How infinitely comely and glorious in himself ! how diversified his appearance to creatures ! How fierce, especially after a long sleep of exercised patience, is his wrath against his enemies ! how he observes their goings ! watches for the evil to bring it upon them ! how oft his judgments break forth on them ere they are aware ! and what spiritual blindness and everlasting darkness is their remediless doom ! With me, Lord, wait that thou mayst be gracious ; be exalted that thou mayst shew mercy : and because thou art a God of judgment, let me wait for thee.

(a) Hos. xiii. 7. and v. 14.

(b) Hos. xiii. 7.

22. God is compared to a BEAR bereaved of her whelps, and lying in wait (a). How terrible, though often slow, are his judgments ! how wisely his providence decoys these, who hate him, into destruction and ruin ! How astonishing his love to, and care of his people, whom by the application of his infinite kindness in his promise, he forms into new, into perfect men ! How fearful his vengeance against those that hurt them, or seek to draw them from him ! In hell his mercy is clean gone, and he will be favourable no more ! Behold, my soul, the *goodness and severity* of God ! on others that fell, severity ; towards thee, goodness, if thou continue in his goodness ; otherwise thou shalt also be cut off.

23. God compares himself to a MOTH and ROTTENNESS (b). Secretly, insensibly, gradually, he oft, by his judgments, wastes mens spirits ; their gifts ; their privileges ; and property ; and renders them useless and contemptible.

24. God is called LOVE (c). O the incomprehensible and unbounded love of the three divine persons one to another ! O his kindness to all his creatures ! How full of love his heart, his purpose, his word, his work ; chiefly the giving of his Son for and to sinful men ! How kindly he wills good to them ! does them good ! and delights in them ! How high ! how extensive ! how free ! how powerful and conquering his love to my soul ! may it ever be shed abroad in my heart by the Holy Ghost !

25. God is compared to LIGHT (d). How infinitely glorious, pure, holy, pleasant, and incomprehensible his nature ! how clear and unbounded his knowledge ! how unlimited his omnipresence ! O the quick approaching, the refreshful, the illuminating, discovering, and directing influences, of his goodness and grace ! Walk, my soul, for ever walk, in the light of the Lord.

26. God is compared to the SUN (e). O his unspeakable greatness ! his dazzling glory ! his transcendent highness ! He is the restful centre of all things ; the father and source of all light, natural, gracious, or glorious : all things are naked and open to him : and it his to refresh,

(a) Hof. xiii. 8. (b) Hof. v. 12. (c) 1 John iv. 8.
(d) 1 John i. 2. (e) Psal. lxxxiv. 11.

quicken, and support his creatures, chiefly his chosen; and to render them fruitful after their kind. He is always the same, and useful to the whole world: all his influences are bestowed without money, and without price. Yet, O your unhappiness, who live far from him! ye who live in the torrid zone of a natural, an infernal state, what power has he to scorch you with fire! Uncreated sun, now during our temporary night, we but see thee by the reflected rays of thy glory in creatures, in ordinances, in words, in works; and though it be a day of grace to our soul, how clouds of guilt, desertion, dark providences, shear thy rays, and hide thee from our view! O for that eternal noon, when my *sun shall no more go down*, no more be hid! but I shall for ever see thee as thou art; shall for ever, enlightened and dazzled with thy brightness, bask and melt in the rays of redeeming Godhead; till my soul be kindled into a pure, an endless flame of love!

27. God is compared to FIRE (a). O the infinite pureness, power, and awful majesty of his nature! How heart-warming, purifying, and softening his influence! He is a *consuming fire*: how terrible the nature of his justice and wrath! how righteous, holy, tremendous, irresistible, quick, spreading, and destructive his vengeance! how suddenly his judgments break forth in an instant! how effectually they purge away his people's dross, while they fill their heart with terror! how fearfully they consume the wicked! and, as in a solemn day, surround them with horror!

28. God is compared to a CLEAR HEAT after rain; and a CLOUD OF DEW in harvest (b). How refreshful! how nourishing, comforting, and fructifying the saving influences of his goodness and grace, during or after our trouble! How refreshful, ye Jews, was your deliverance from Sennacherib, after the fearful judgments of God on Egypt and Ethiopia!

29. God is compared to a FOUNTAIN (c). O the purity; the perpetuity; the self-existence of his nature, and influence! O the mystery, not of his origin, but of his unorigination! How sweet the fulness! the refreshful, cleansing, and

(a) 1st IC. x. 17. Deut. iv. 24.(b) 1st IC. xviii. 4.

(c) Jer. ii. 13.

fructifying

fructifying virtue of his influence ! How free ! how common ! how patent our access to receive of his goodness, redeeming, or natural ! *O fountain of living waters*, it is thine to possess an infinite fulness of life, and of ever fresh influence, in thyself : thine to be the source of all created life, natural, spiritual, or eternal : thine to be ever communicating such virtue, as begets, maintains, restores, increases, and perfects life, in thy creatures ; chiefly thy redeemed. *O fountain of life*, because thou livest, I shall live also.

30. God is compared to BROAD RIVERS (*a*). By him, you saints, are you, your situation, your blessings adorned, and beautified : by him the air, your souls breathe in, is rendered pure and wholesome : by him you are completely defended from every foe : by him you have full access to the profitable commerce of the celestial country : in him how wide your prospect into eternity ! into things in heaven and on earth ! how inexhaustible his fulness to quench your thirst ! satisfy your desire ! refresh your soul, and purge away your filth !—Art thou Lord, my God, that satisfies, that sanctifieth me !

31. God is compared to a ROCK (*b*). How transcendent his height ! how immoveable his firmness ! though invisible in his nature, how visible in all his works ! clearly seen by the things which he hath made ! What a refreshing and protecting shade to his people ! what herbs of precious blessings and healing promises proceed from him ! what unsearchable and enriching mines of grace and glory better than gold are in him ! what springs of comforting, of nourishing virtue flow from him ! Be thou, JEHOVAH, my rock, to which I may ever resort : what time mine enemies are in power, I will trust in thee.

32. God is compared to a SHADOW (*c*). How sweet the safety, the refreshment, the secret happiness, his people find in him ! in the exercise of his perfections towards, and the accomplishment of his promises, to them ! Here may I hide myself, till all calamities be overpast.

33. God is compared to a HIDING PLACE (*d*). Invisible is his nature ; hidden and mysterious are his methods of

(*a*) Is. xxxiii. 21.
(*b*) Psal. xxxii. 7.

(*c*) Deut. xxxii. 4.

(*d*) Psal. lvii. 1.

protecting his people. In him how great their secret comfort and happiness! how fully his defence of them preserves them from every danger, encourages their fainting heart, dispels their fears, and disappoints their foes! Lord, I flee to thee to cover me; hide the outcast, the criminal that flies to thy refuge.

34. God is compared to a REFUGE (*a*). In his perfections, his covenant, his promise, his providence, what unlimited fulness of sure protection, from every danger, every enemy! With speed, with assurance of welcome, ought every man to flee to him, through Christ the new, the sole, the plain, the patent way. In him we may boldly defy our adversaries; and in him we must for ever abide: for O the fearful, the eternal, the unavoidable danger of these, who in the moments of death, of judgment, are found without him! Lord, all that are far from thee shall perish. When all refuge fails me, when no man cares for my soul, then be thou *my refuge, my portion in the land of the living*.

35. God is compared to a STRONG-HOLD and FORTRESS (*b*). In him is all fulness of spiritual defence, armour, and provision: it is impossible to batter down, scale, or undermine, the ETERNAL; and with infinite hazard do any attempt it; or to hurt these who are in him. It is only his to be the protector of his people: only these who flee to him, share of his full security, and safe rest: and it is theirs to boast and glory of him; and by his influence to fight against, and annoy their spiritual enemies, sin, Satan, and the world.

36. God is called his people's REREWARD (*c*). While unfit, while unready, to defend themselves against the secret, the sudden attacks of their enemies, he kindly protects their person, and maintains their cause.—Cry, *my soul, unto God, unto God, who performeth all things for me*.

37. God is compared to a SHIELD: his love, favour, and truth, to a SHIELD and BUCKLER (*d*). His perfections, his promise, his providence are especially useful in danger: they protect the whole man, chiefly, what is most exposed; and from the most eminent enemies, temptations,

(*a*) Psal. xlv. 1. (*b*) Psal. xviii. 2. 3. (*c*) 1c. lii. 12.
(*d*) Gen. xv. 2. Psal. v. 12. and xci. 3. 4.

and troubles, are we thereby protected : by God's exerting his favour, and fulfilling his truth, his faithful word ; he not only defends from dangers, but emboldens and enables us, unhurt, to contend with our spiritual foes. Let me say of the Lord, *He is my shield and buckler, my God in whom I will trust : though an host encamp against me, I will be confident in this.*

38. God is compared to a WALL, and WALL OF FIRE (a). He is the great support, beauty, and protector of his people on every side : he surrounds them with his promise, perfections, and presence ; and on him do all their chambers of ordinances, and worshipping assemblies depend : with his benign influence, he enlightens and warms the hearts of his people : with his complete, his awful protection, he renders them safe, bold, and fearless, amidst brutish and outrageous foes.

39. God is compared to an HABITATION and DWELLING PLACE (b). Into his favour we enter by Jesus as our door, our way : in him are contained all our choice riches, and comfort : in a state of union to, and fellowship with him, we are safe from the scorching heat of divine wrath, the fiery darts of temptation, the cold of spiritual deadness, and storms of trouble ; and enjoy complete pleasure, and rest to our soul ; with every thing comely and useful : here we have sweet fellowship with divine persons, holy angels, and ransomed men. Thrice, thrice unhappy is our case, if without him ! we want every thing good ; and are exposed to endless danger, wandering, and wo.

40. God is compared to a PORTION and INHERITANCE (c). In infinite kindness, and through our relation to Jesus as our father, is he freely bestowed upon us : in himself he comprehends every thing necessary, useful, precious, or comely : the enjoyment of him supports, satisfies, enriches, ennobles, enables to usefulness, in our station ; and highly, O JEHOVAH, are we to esteem, love, delight in, and boast of thee ; O thou incorruptible, sweet, ever present, infinite, necessary, all-comprehending, unmixed, unmatched, and everlasting portion of

(a) Ezek. xl. 41. Zech. ii. 5. (b) Psal. xc. 1. (c) Plal. xvi. 5. 6.

our soul! *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee!*

41. God is called an EXCEEDING GREAT REWARD; and EXCEEDING JOY (a). Our enjoyment of him is the proper reward of Christ's righteousness imputed; and the gracious reward of our holy obedience: infinitely he surpasseth every other privilege. Nothing, my soul, is worth thy joys or lovely as thy God: infinitely he transcends our comprehension, and desert. He is the cause and object of such solid, pure, and spiritual joy, as in sweetness, usefulness, and duration, far exceeds the joy of child-birth, of marriage, of harvest, of victory, of friendship, of recovery of what had been lost.—Rejoice, my soul, in the Lord, and again rejoice.

42. God is compared to GOLD and SILVER (b). How infinitely pure, precious, glorious, desirable, durable, useful, and enriching! How glorious and honourable he renders every one that enjoys him! how to them he answereth all things! how he emboldens them towards himself; toward their conscience; toward Satan; and toward a present evil world! Be thou, O Almighty, my gold, and I shall have plenty of silver.

43. God is compared to a JASPER STONE (c). Which is either white; or green, and spotted with red or purple. O the excellency! the glory! the brightness! the majesty! and the refreshing influence of his nature, and countenance! He is light itself, dwells in, and is clothed with it. How sweetly, how mysteriously, are all his perfections connected together, and contained in one another! Thrice fair Original of all that is lovely, be thou mine, my God, and my ALL IN ALL.

44. God is likened to a red SARDINE STONE (d). How terrible his majesty! How fiery his indignation against his enemies! How severe his correction of his people! No wonder my soul be with Moses afraid to look on God.

45. God is called the STRENGTH; SALVATION; HOPE; GLORY, of his people (e). He is the author, the substance, the maintainer, perfecter, and end of their glory, salvation, and strength; and the ground, the

(a) Gen. xv. 2. Psal. xliii. 4. (b) Job xxii. 25.
(c) Rev. iv. 3. (d) *ibid.* (e) 1st xii. 2. and lx. 19. Joel iii. 16.

object, the cherisher, preserver, and perfecter of their hope. Is JEHOVAH now my strength and song? Is he also become my salvation?

46. God's justice is called his SWORD (a). By it, with astonishing pain, was slaughtered the Son of his love: it reached even to his heart. His soul was *amazed and very heavy*; troubled till he knew not what to say; *sorrowful even unto death*. By it, with tormenting pain, and oft suddenly, he cuts off his enemies. Thou bloody flaming sword, how sheathed in a Saviour's heart for me!

CH A P. II.

Of metaphors respecting Christ.

1. CHRIST is compared to an ANGEL (b). As Mediator, he is his Father's servant, his principal attendant; sits at his right hand; is admitted into ineffable nearness and intimacy; clearly he alway beholds and with infinite pleasure and delight is he always beheld by him; God's heart and eyes are on him continually. It is thine, O Jesus, to excel in holiness, in activity, wisdom, and strength: thine to be sent on the principal errands of Heaven; and to publish the most important messages of God to men. He is the great MICHAEL, who is as the mighty God; who saves, protects, and delivers his people; and restrains and conquers his foes: the Angel that appeared to the ancient patriarchs; and was with the Hebrews in the wilderness. His having *power over fire*, imports his absolute dominion over all the judgments of God, and the angry contentions of men; and his coming in flaming fire, to take vengeance on them who knew not God, and who obey not the gospel. His *lightening the whole earth with his glory*, imports his display of his shining excellencies in his righteous and fearful judgments; and in the spread of his glorious gospel. Is it not thine, blessed Angel, to minister to me; to encamp about me? Am not I sanctified by God the Father, preserved in Christ Jesus and called?

(a) Zech. xiii. 7. (b) Is. lxiii. 9. Dan. xii. 1. Rev. xii. 7. and xiv. 18. and xviii. 1.

2. Christ is compared to a MAN (a). In the new covenant transaction, he represents only men; under the Old Testament he often appeared in the likeness of man; in his incarnation he partook of the common nature of man: to represent him are the parts, the actions, the adjuncts, and relations of men used in scripture, times almost innumerable. His *whole body*, signifies his person, God man; or his obedience and suffering in his human nature (b). His having the *appearance of brass*, imports his firmness, strength, purity, and brightness (c). His *likeness to amber*, or rather a *metal mixed of gold and silver*, imports the preciousness and shining glory of his person; and the union of his two natures therein: or, if the word signifies a *burning coal*, it denotes his infinite purity; his being the brightness of the Father's glory; his flaming love to his people; his burning zeal for their good, and his Father's honour; and his fiery indignation against his enemies (d). His having the *appearance of a rainbow*, signifies that he is the surety, the mediator, the head, the messenger, the ALL of the new covenant (e). His having the *appearance of fire*, imports his awful and unspotted Godhead; his warming, and enlightening his people; his being a wall of fire to protect, and a pillar of fire to direct and guide them (f). His *body being like the azure beryl*, denotes his excellency, preciousness, heavenly glory, and brightness: or if the *sardonyx*, a flesh-coloured stone is meant, it signifies his dwelling in our nature (g). His *body* as distinguished from his head, denotes his church, which by the neck of covenant-union, of scripture, of ministers, is unite to him, directed, and nourished by him (h). He is *white*, glorious, pure, and comely, in his divinity, his holiness, his exaltation, and love; *and ruddy* in his manhood, his bloody suffering, his low abasement, and his tremendous vengeance (i). His head as the *most fine*, the most solid and shining *gold*, is his all-comely, exalted, precious, and durable Godhead, high dignity, and royal dominion over all (k). But the *filling of his*

(a) Zech. vi. 12. (b) Dan. x. 5. (c) Ezek. xl. 3. (d) Ezek. i. 4. 27. (e) Ezek. i. 28. (f) Ezek. i. 27. (g) Dan. x. 6. (h) Eph. i. 22. (i) Song v. 10. (k) Song v. 11.

head with the dew, and his locks with the drops of the night, imports his manifold, his shocking and perplexing sufferings for our sins; and his enduring our innumerable and provoking affronts (a). His *white hairs*, denote his wisdom, his majesty; and his being from everlasting God (b). His *bushy and black locks*, imports his unchangeableness; his perpetual vigour, freshness, and beauty; with the shining wisdom of his appearances and counsels (c). His *eyes* denote his knowledge of all things; his tender care and affection towards his people. *These like the eyes of doves washed with milk, and sitting on fulness*, are pure, clear, comely, condescending, and fixed on his chosen bride; are ever fixed on his own fulness of Godhead and communicative grace, on the fulness of time appointed by the Father, and on the church which is *the fulness* of him that filleth ALL IN ALL (d). *These like a flame of fire*, are piercing, irresistible, and terrible, to his foes (e). His *lips and mouth*, denote his authority and word; which, like *lilies dropping sweet-smelling myrrh*, are pure, pleasant, savoury, glorious, majestic, and condescending; and do gradually, powerfully, constantly, and gently communicate his ever fresh, his precious, his purifying, his soul-refreshing, and perfuming, grace and glory (f). His *cheeks like a bed of spices*, are the comely, delightful, refreshing Testaments of his word; and the ordinances of his grace; the manifestation of his glory to us; or his humiliation and suffering in our stead (g). His *mighty voice like many waters, like the roaring of a lion, or the voice of a multitude*, is the awful, the important language of his word and providence; which extends to every end of the earth; reaches the heart of men; brings manifold particular messages; is terrible to his enemies, and threatens them with sudden and fearful destruction (h). His *whole face and countenance*, are his manifestations of himself, in his person and office; which, like *lightning*, are surprising, majestic, and awful; like *the sun shining in his strength*, are enlightening,

(a) Song v. 2. (b) Rev. i. 14. (c) Song v. 11.
 (d) Song v. 12. (e) Dan. x. 6. Rev. i. 14. (f) Song v. 13.
 (g) *ibid.* (h) Rev. i. 15. and x. 3. Dan. x. 6.

warming, glorious, dazzling, and pleasant: are as *Lebanon*, excellent as the cedars, ever fresh, firm, comely, and delightful. But his *face and visage as marred more than any man*, imports the dreadful suffering and shame he endured in his human nature (a).

His *shoulders*, denote his almighty power, his infinite wisdom, care, and love, which qualify him to bear our sins in his own body on the tree; to bear our persons to glory; and to bear the charge of government committed to him by the Father (b). His *arms like polished brass*, are his powerful, his glorious strength, providence, mercy, and love (c). His *hands*, are his power, his operation, and bounty; which like *gold-rings set with the beryl*, are perfect, celestial, comely, and every way excellent; and by which he apprehends and holds fast his jewels, his chosen seed (d). His *paps* denote his communicative, his all-nourishing, fulness of grace and glory (e). His *bosom* is his love; his care; his special protection; his bestowal of eminent fellowship with himself (f). His *belly or bowels as bright ivory overlaid with sapphires*, are his tender sympathy; his boundless compassion; which, O how valuable! how pure and unmixed! how constant, firm and durable! how reviving, refreshing, and love exciting (g)! His *heart*, denotes his most endeared affection, and tender regard (h). His *loins*, are his firm purposes, and almighty power (i). His *legs like pillars of marble set in sockets of gold*, denote his everlasting ability, to support the weight of creation; the weight of the new covenant concerns; the weight of the persons, the sins, the punishments, the care, and salvation of his people; and the weight of the glory bestowed on him by the Father; and his sufficiency to travel the whole journey, run the whole race of our redemption, set before him; and to tread down his opposers with fury and ease (k). His *feet*, are his providence; his various motions, in coming to this world, in travelling through suffering and woe, in

(a) Dan. x. 6. Rev. i. 16. Song v. 15. Is. lii. 14. (b) Luke xv. 5. Is. ix. 6. (c) Is. xl. 11. Dan. x. 6. (d) Song v. 14. (e) Rev. i. 13. (f) Is. xl. 11. (g) Song v. 14. (h) Song viii. 6. (i) Dan. x. 5. (k) Song v. 15.

treading the wine-press of his vengeance, and trampling down his obdurate foes ; which *like polished brass*, are firm and determined, glorious and pure ; and like *fire or brass burning in a furnace*, are awful and majestic to all, but destructive and terrible to them that oppose him (a). His *heel*, is his holy, but created manhood, which Satan bruised and afflicted during his humbled debasement ; and his people and followers, whom, while on earth, Satan bruises and afflicts by his manifold temptations (b). His *steps and goings*, are his various approaches towards incarnation in the likeness of sinful flesh ; his conduct in fulfilling all righteousness, and receiving his glorious reward : his manifold approaches towards our persons, in the influence of his grace ; his operations innumerable in managing the world (c). His *one foot on the sea*, and *the other on the earth*, signifies that all the creation, every thing troublous, or restless, is subject to his will, and under his care (d).

His having a *rainbow round about his head*, imports his high estimation of the new covenant ; his being ever mindful of it ; and in his whole conduct acting according to the tenor of it (e). His power, his glory, and zeal for our salvation, and his Father's honour, are his beautiful *garments*, which adorn his person, and render him fit for his work (f). His *linen garment down to the foot*, is the universal purity of his administration ; and the finished righteousness, which covers both him and his seed (g). His being *clothed with a cloud*, imports his tremendous majesty ; his incomprehensible nature ; and his gloomy and unsearchable providence (h). His glorious, his pure, and everlasting power, faithfulness, equity, and love ; and his Father's commission, to be our priest and sovereign, are his *golden girdle*, whereby he is adorned and qualified for his mediatory work (i). His *life*, is his uninterrupted activity, with the fulness of grace and of glory, lodged in him, for us (k). His *meat*, is the infinite pleasure he

(a) Dan. x. Rev. i. 15. and x. 1. (b) Gen. iii. 15.
 (c) Psal. lxxxix. 51. and lxviii. 24. (d) Rev. x. 2. (e) Rev.
 x. 1. (f) Is. lix. 17. (g) Rev. i. 13. (h) Rev. x. 1.
 (i) Dan. x. 5. Rev. i. 13. (k) John v. 36. Gal. iii. 20.

takes in honouring his Father, and saving his chosen (a).

His *sitting at God's right hand*, imports the firm security, the unceasing continuance of his high dignity; his extensive authority, and undisturbed rest (b). His *sitting on a cloud, or white cloud*, denotes the mysterious, the awful, but pure, righteous, and glorious nature of his procedure (c). His *standing at God's right hand, and appearing in his presence*, signifies his constant, zealous, and ever-prevalent intercession for us (d). His *standing among the myrtle-trees in the bottom, and at the right hand of the poor*, and at the door of our heart, denotes his favourable presence with the Jews in their captive and distressed condition; his presence with his people in their deepest afflictions; and his readiness to help and relieve them; and his readiness to enter into our soul, and desire to be received by us (e). His *walking among the golden candlesticks*, imports his peculiar presence and delight in his churches; his constant operations in them; his unceasing supply of them with the oil of his spiritual influence; and his unwearied snuffing off their corruptions (f). His *walking with persons in a fiery furnace*, represents his distinguished nearness to, comfort, and support of, his people, under their heaviest and sharpest trials (g). His *treading in the wine-press, and staining his garments with red*, imports his terrible and bloody victory over all his opposers, sin, Satan, the world, or death (h). His *travelling in the greatness of his strength*, imports his gracious presence in every part of his church; and his display of the exceeding greatness of his power and love, to save his people, and ruin their foes (i). His *having a writer's inkhorn by his side*, to mark for safety, the mourners in Jerusalem; and his *being over the men with the slaughter weapons*; imports his sovereign power to save alive or destroy; his tender and exact preservation of his mourning saints; and his supreme direction and management of the bloody ruin of his foes (k). His *measuring the visionary temple and*

(a) John iv. 34.

(b) Psal. cx. 1.

(c) Rev. xiv. 14.

(d) Acts vii. 56.

(e) Zech. i. 8.

(f) Psal. cix. 31.

(g) Rev. iii. 20.

(h) Rev. ii. 1.

(i) Dan. iii. 25.

(j) 1st. 1xiii. 1-3.

(k) 1st.

(l) Ezck. ix. and x.

city before Ezekiel, and shewing him the parts and ordinances thereof, imports his prerogative to appoint every form and statute of the church; and to give men the true knowledge thereof (a). His *holding the stars in his right hand*, imports his giving ministers their commission, and supporting them in their work (b). His *having the seven Spirits of God*, implies his full possession of the divine Spirit, in his diversified gifts and grace (c). His *having a little book in his hand*, which he delivered to John to eat; and his *opening the seven seals of God's book*, imports his manifesting of the secrets, the purposes, and mysteries of God to men (d).

His *house*, is his church; which he planned; which he built and furnished; which he rules, protects, and with pleasure dwells in (e). His *chambers*, are his ordinances; his worshipping assemblies; and his bestowing of intimate communion with himself (f). His *green bed*, is his ever-pleasant, flourishing, and refreshful church, covenant, word, ordinances (g). His *table* may denote heaven, where he was before his incarnation, where he now is; Judea, where he resided during most of his debasement; or rather, the ordinances of the gospel, where he delights himself, and nourishes his friends (h). His provision on it, of *bread*, of *flesh*, of *honey*, *milk*, *water*, or *wine*, is the blessings of the new covenant; himself, and his righteousness; his Father and fulness; his Spirit and grace (i). His *ointments*, are his fulness of Spirit and grace, which softens our heart, and renders us pleasant and comely to God (k). The *kisses of his mouth*, may denote his coming into our nature and world: rather, the promises of his gospel, and manifestations of his love; which mark his kindness and reconciliation to us; inexpressibly delight our soul, and enkindle our love to himself (l). His *chariot of the wood of Lebanon*, is his pure, his firm, his fragrant, and incorruptible manhood: its *silver pillars*, are precious, comely, pure, and durable graces: its *golden bottom*, his glorious, almighty, immutable, inestimable, and ever-

(a) Ezek. xl.--xlviii. chap. (b) Rev. ii. 1. (c) Rev. iii. 1.
 (d) Rev. x. and v. and vi. chap. (e) Song i. 17. (f) Song
 i. 4. (g) Song i. 16. (h) Song i. 12. (i) Prov. ix. 5.
 Eccl. xxv. 6. Song v. 1. (k) Song i. 3. (l) Song i. 2.

lasting Godhead: its *purple covering*, is his bloody suffering, and royal exaltation: its *mid pavement of love*, is his unbounded favour to his chosen, that inspired him to undertake for, obey, and suffer in their stead; and which is the foundation of all our comfort and rest:—or *this chariot* may denote his new covenant, his gospel, or church (a). His *white horse*, is his pure, pleasant, and glorious gospel of peace; by whose means he marks out his greatness, marches through his church, conquers, and enters the hearts of his people (b). His *bow*, his *arrows*, and *sword*, are his powerful word, and almighty influence, whereby he convinces his chosen, and subdues them to himself. His *taking his bow*; *shooting his arrows*; and *girding his sword on his thigh*, denotes his spirited exertion of his soul-conquering grace (c). His *key of David*, is his royal authority over his church, to rule and correct at his pleasure; and his inspired word, whereby he opens our heart to himself, and opens for us an escape from every danger, and an entrance into the *house eternal in the heavens* (d). His *sharp sickle*, is his unlimited and irresistible power, whereby he punishes and cuts off the nations, and gathers them to his bar, and to their eternal state (e). Does my adored Redeemer so resemble a man? call him then, my soul, no more Baali; but call him Ishi, MY MAN, MY HUSBAND. Go thou with this MAN. Hide not thyself from thine own flesh.

3. Christ is called the *man of God's right hand* (f). By solemn oath, **JEHOVAH** consecrate him to his office. By his infinite strength he supports him in it. Through him he manifests the exceeding greatness of his power in the salvation of men. And to his right hand he hath exalted him, to sit thereon, till he make all his enemies his footstool. O thou Man of God, *let my life be precious in thy sight*. Thus saith my soul, *Come down quickly*; be thou ever at my right hand, that I may never be moved.

4. Christ is often, especially by himself, called the **SON OF MAN** (g); to denote the reality of his human nature; his astonishing debasement; and his amazing de-

(a) Song iii. 9. 10. (b) Rev. vi. 2. (c) Rev. vi. 2. Psal. xlv. 3. 5. (d) Rev. iii. (e) Rev. xiv. 14. (f) Psal. lxxx. 17. (g) Rev. xiv. 14.

light in it. But did God indeed dwell with man! dwell in manhood upon earth! Was he indeed the carpenter's son! Was his mother called Mary! and were his brethren and sisters here with us! O what is this God has done for! has done to us!

5. Christ is compared to an HEAD (a). His people, like hairs, are rooted and grounded, and do grow up in him. In the purpose of God, they were chosen in him; in the new covenant, they were represented by him. He is the great honour and beauty of, and directs, governs, and conveys nourishment to all his saints; who are joined to him by faith. It is his to add honour and dignity to, and to rule over his church, unite to him by his word, his ordinances, and ministers. Is this *Carmel-like* head, this lofty, pleasant, fruitful, and all-exhibiting Immanuel; this *crimson-like*, this sin-bearing, this suffering, this royally exalted Jesus, my one head? *my Lord, and my God?*

6. Christ is called a MEDIATOR or DAYS-MAN (b). He is God and man in one person; a truly middle person between God and us. How infinitely wise! how peaceful and condescending! how just! how merciful! how impartial, faithful, and well affected towards both God and men! Necessarily chosen to reconcile his Father's honour with our happiness, he effects it by satisfying his offended justice with his righteousness and blood; by slaying our enmity by his Spirit and love. If I refuse his mediation, am not I infallibly left to the severity of the broken law, and incensed vengeance of God? Kiss, receive, my soul, the Son, lest he be angry. Obey his voice; beware of him; provoke him not.

7. Christ is called a SURETY (c). At his Father's call, he, from eternity, became one with us in the eye of the broken law. Kindly he undertook for us: infallibly he secured the full payment of what obedience and satisfaction we owed to his Father's law and justice. Kind to astonishment, he took our whole debt upon himself, and erased our name from the bond: kindly he said, If thou, Father, if thou, justice, admit me, let these go their way: what they owe thee, put it on mine

(a) Col. i. 18.

(b) 1 Tim. ii. 5.

(c) Heb. vii. 22.

account,

account. Never, my soul, go about to establish thine own righteousness: never thus attempt to thrust Jesus's name from thy debt-bond, to insert thy own: never repine, that when I had nothing to pay, he frankly undertook all; and in *due time gave his life a ransom for many*.

8. Christ is compared to a FATHER (a). By his sufferings, the travel of his soul; by his resurrection from the dead; by the influence of his Spirit; by the incorruptible seed of the word; he, in our regeneration, begets us again to a lively hope: his image he puts on us, and calls us by his new name. By his word and Spirit he teacheth, and guides us in the way we should go. By his power, his angels, and ministers, he guards and protects us from danger. With his *robes of righteousness, and garments of salvation*, he covers our nakedness, and adorns our person. With his *flesh and blood*, his person, obedience, and atonement, he refreshes and nourishes our soul: and for drink, he gives us his *love, which is better than wine*.—Thrice blessed Father of the fatherless, stay of the orphans! when both father and mother forsake me, do thou take me up.

9. Christ is called a TESTATOR (b). In his unbounded affection to his poor kinsmen, he, as our dying Redeemer, irreversibly disannulled our obligation to the broken law; and before witnesses, before God, angels, and men, he, in the latter-will of his blessed word, solemnly bequeathed to us his whole fulness, his purchased blessings. With his death he confirmed; with his name he signed; in the inspired records he registrate; in the ordinances of the gospel he publishes; in the sacraments he seals, his donation: himself, his Father, his blessed Spirit, are the faithful executors thereof. Search, my soul, the scriptures, they are the testament of a divine Father, of a bleeding Redeemer; let them be sweeter than honey to my taste: can I without astonishment, without enrapturing love, without rage against my sins, his murderers, think what he there disposes in legacy to me?

10. Christ is compared to a BRIDEGROOM and HUSBAND (c). With his Father's consent, he, with infi-

(a) If. ix. 6.
2 Cor. xi. 2.

(b) Heb. ix. 15. 16.

(c) Matth. xxv. 6.

nite wisdom and prudence, fixed his love on sinful men. His friends and servants, the prophets, and blessed Baptist, he sent before him to intimate his gracious designs. In the fulness of time, he assumed our nature. To pay our debt; to disannul our marriage with sin, Satan, and the broken law; to conquer and slay our spiritual foes; to prepare for himself and us a wedding-garment of everlasting righteousness; he laid down his life.—In the gospel he demands and wooes our heart. Notwithstanding of our base birth, our froward temper, our lothsome appearance, our brutish ignorance and folly, our poverty, weakness, unworthiness, our infamous character, and the affronts and injuries without number, we do him, he, to the endless admiration of angels and men, intimates his love to us, offers and presents himself for our spiritual husband. In the promise he proclaims his intention of marriage: with unmatched earnestness and patience, he invites, he intreats, he urges our heart to accept him. With the motives of our absolute necessity; of his own excellency; his high dignity; his unfading comeliness; his unsearchable riches; his dying, his giving, his almighty love; he enforces his suit. The love-tokens of ordinances, of common spiritual operations, being given, he, in the moment fixed by his ancient purpose, breaks our union to the broken covenant, to our lusts, to Satan, and to a present evil world. With pleasure and joy he unites, he espouses us to himself; he gives us an interest in his person, and all that he hath; he arrays us with the robes of his righteousness and grace; he forgives our offences; he covers our infirmity; and supplies our need. Kindly and prudently he abides with, cherisheth, delights in, defends, enriches, ennobles, and favours with due direction, warning, reproof. At last, with solemn pomp; with amazing joy, he transports us without spot or wrinkle, or any such thing, into his celestial mansions, that we may be ever with him, to behold his glory, and become perfectly like him, by seeing him as he is. Listen, ye children of men, *all things are ready, come ye to the marriage. See that ye refuse not him that cometh, that wooeth, from heaven. My beloved is mine, and I am his.*

11. Christ is compared to an HEIR, or FIRST-BORN (a). He is the eternal Son of God. His is the most honourable, full, and unchangeable right to his Father's whole property. He is the support, the honour of his family in heaven or earth. Him hath his Father solemnly infeoffed in all that he hath, and blessed him above all blessing and praise. It is his to portion out every creature, chiefly his ransomed brethren and sisters of men; and *out of his fulness do we all receive, and grace for grace*. For ever, in all things, let him have the pre-eminence. Ah! ah! that he was so lately born in my heart!

12. Christ is compared to a BROTHER (b). He is a true descendant of Adam, and wears the same human nature with us. O how he loves! how bound, how ready to teach, to help, relieve, and protect us! Nor, however worthy, exalted, and honourable, is he ashamed to own his fraternal relation to us. How pleased in converse, in fellowship, in familiar intimacy with us! He is a *brother born for adversity*: in days of tribulation, he shews the most distinguished kindness; he affords the most speedy and signal relief. Never, O Possessor of all fulness, shall thy bowels suffer me, thy base, thy indigent brother, to perish for want: Jesus, *thou art he whom thy brethren shall praise; thy Father's children shall bow down before thee*. When I find thee without, in this evil world, let me kiss; let me embrace; let me openly avouch thee; let me *bring thee to my mother's house, to the chambers of that church that conceived me*.

13. Christ is compared to a FRIEND (c). In no wise can his people be without him. Infinitely he loves them; tenderly he sympathizes with them. O the countless, the astonishing, the gracious words, and deeds, whereby he shews them his kindness! How wisely he considers their case! With his love, that thinketh no evil; with his imputed atonement; he covers our nakedness, and conceals our infirmity. It is not thine, adored Redeemer, to say, *Be warmed and filled*; but to give what is needful, even *above what we can ask or think*. It is thine, to warn us of our danger; to reprove our mis-

(a) Heb. i. 2. Col. i. 5.---18.

(b) Song viii. 1.

(c) Song

takes: surely thy smiting shall not break my head, but be a precious oil to me. It is thine, to help us in trouble; to turn all our bed in our sickness; to comfort us when cast down. In death, and at the awful bar, it is thine to stick closer to us than a brother: though all men forsake us, yet wilt not thou. It is thine, rather to die for us, than to deny us in any wise. Thine to solve our doubts; to give us counsel in perplexity; to allow us frequent messages of thy love; to impart to us, the secrets of thy providence, thy covenant. Thine to delight in our, ah thrice unworthy, company. Thine, always to seek our true welfare; to be highly grieved when we slight thy favours; to count them, who hate us, thine enemies, and avenge them as such. *This is my beloved and my friend, O ye daughters of Jerusalem.* Let me shew myself friendly; mine own friend, and my Father's friend, my soul, forget, forsake thou not.

14. Christ is a **LAWGIVER** (a). He gives law to every creature in heaven and earth. All the laws of inspiration derive their origin from him. It is only his to enact statutes of doctrine, worship, discipline, and government, for his visible church. It is his to give us the law of faith, fulfilled not by doing, but by believing on him that justifieth the ungodly; to give us the moral law, without an annexed sanction of eternal life or death; to give us the new commandment, to love one another. And from regard to his authority, must we ransomed obey; for though *dead to the law* as a covenant, we are not *without law to God*, but *under the law to Christ*. O Jesus, *how love I thy law! it is my meditation all the day.*

15. Christ is called a **KING** (b). As God he has a natural right to rule over all; as Mediator, he has given to him *all power in heaven and on earth*. It is his to prescribe rules for his kingdom of the church, and see to the execution thereof. It is his to erect, maintain, and order his kingdom: his to subdue to himself, to pardon, to rule, honour, reward, and protect, his people; and to observe, restrain, conquer, and punish his, and their enemies, as is good in his sight. In his hands is the

(a) Rev. ix. 21.

(b) Psal. cii. 5. Rev. xv. 3. and xix. 16.

power and disposal of our life and death, spiritual, temporal, or eternal. His special *kingdom* is the church visible and invisible, militant or triumphant. His *palace* is the celestial mansions, the gospel-church; nay, every sanctified heart. The new covenant, the true church, the ordinances of the gospel, are his royal *chariot* and *bed* of state. The Father's right hand, the airy clouds, the ordinances of his worship, the hearts of his people, are his stately *throne*. The oracles of inspiration, are his useful, his unblemished, his binding *laws*. The promises and threatenings, with the execution thereof, are his golden and iron *sceptre*, whereby he manifests his favour and wrath. The Holy Ghost is his royal *seal*, which distinctly marks and secures what is his. The high dignity, the amazing glory, the various offices bestowed on him by his Father, the honours ascribed to him by his mother the church, are his everlasting, his *golden*, his *many crowns*. The service of every creature, the praises of angels and men, are his *revenue* royal. Gospel-ministers are his *watchmen*, deputies, *ambassadors*, *heralds*. Every creature, chiefly angels and saints, are his *army* and honorary *guard*. Truly, O Jesus, many kings *have done virtuously, but thou excellest them all*. It is thine to form thy subjects in creation; to make them anew in regeneration; to need nothing from them; to be anointed by God himself; to possess an universal dominion. Thine to be infinitely wise, mighty, merciful, patient, peaceful, honourable, unchangeable, immortal. Have I, my soul, seen this *King in his beauty*? Have I beheld his *goings in the sanctuary*? Have I felt his powerful voice, and mighty arm in my heart? Do I think, do I *speak of the things that concern the King*? Is my tongue *as the pen of a ready writer*?

16. Christ is a COUNSELLOR (a). O his infinite dignity, wisdom, and prudence! He is the high favourite of Heaven; entirely acquainted with all the divine secrets. Nor is any thing transacted by his Father, without his express concurrence. In harmonious concert, with his adored Father, and blessed Spirit, he devised, he fixed, the whole plan of our redemption, and every concern thereof, without ever needing assistance from

(a) 1s. ix. 6.

the wisdom of creatures. His whole conduct is infinitely reasonable, and wise in itself, though oft dark and mysterious to created, chiefly to carnal reason. It is thine, O Jesus, to advise and direct us, in every hard and intricate case; to acquaint us savingly with the laws, the statutes, the gospel-edicts, of Heaven. Thine to shew us the weakness or validity of our claim, and of our evidence of right to the inheritance above. Thine to manage every important concern of our spiritual marriage, our peace, or prosperity, to thy honour, and our endless advantage. Shall *I bless the Lord, that gave me counsel*, and made *my reins to instruct me*, in the secret watches of the night!

17. Christ is represented by the PRINCE in Ezekiel's last visions (a). By his own righteousness, and as the sovereign head of the church, he alone enters into the temple, the presence of God. Extensive is his dominion, and redoubled his glory in heaven and earth. Under his evangelic, his millennial reign, magistrates, ministers, and people, do justice; work righteousness; and cheerfully exert themselves, and their substance, to promote his honour. It is his to bear the whole expence of offerings for his chosen subjects. His to offer himself an atoning sacrifice; and to enable them to offer their persons and service, *living and acceptable sacrifices to God*. His to cause his own person, sacrifice, and fulness, to be duly exhibited, and spiritually received on every proper, and solemn occasion. He is ever in the *midst* of his people, to protect them from every foe; sympathize with them in every trouble; supply them with every necessary grace; assist them in every holy service; and to be constantly seen and enjoyed by them. He goes *in with them*, to the throne of grace, to introduce and present their petitions; *in* to the house of God, to lead them into *green pastures*; *in* to the search of their hearts, to shew them what and whose they are. He goes *out with them*, from ordinances, to give them his Spirit, to bring to their remembrance what he said to them; to preserve them from an evil world, and keep them from falling: and to go *out with them* at death, to usher them into the inhe-

(a) Ezek. xlv. 1---3. and xlv. 7---25. and xlv. 1---18.

ritance of the saints in light. Whatever he bestows, is out of his own immense fulness. What is given to slavish and formal professors, he shall in wrath take from them. What is bestowed on his genuine children, shall abide with them for ever.

18. Christ is compared to an AMBASSADOR (*a*). In the name of JEHOVAH, the *great King*, whose name is *dreadful among the Heathen*, he came personally in the *flesh*; and in the gospel, still comes spiritually, to our world. With infinite wisdom, untainted faithfulness, unspotted integrity, and tender affection to God, and to men, he solemnly proposes the terms, lays the foundation of, and completes the blessed treaty of everlasting peace and friendship; of spiritual marriage and traffic, between his almighty Father, and us sinful, rebellious, and ruined men. Think, my soul, how it grieves him, when his proposals are slighted! how he leaves the despisers to wonder and perish under the fury of his Father's just vengeance! to whom at the end he will deliver up the kingdom, and render an exact account of his management and success. If this *ambassador of peace weep bitterly*; if by tears, by groans, by blood, by death, he beseech me to be reconciled unto God; O my soul, beware of him; obey his voice; provoke him not; he will not pardon my wilful, my final, transgressions; for the Father's name is in him.

19. Christ is a JUDGE (*b*). In his Father's name and authority, he, with unlimited wisdom, impartial equity, almighty power, and undaunted courage, maintains the honour of the divine law, and the peace and order of his subjects. By passing and executing proper and seasonable sentences, he renders himself infinitely terrible to offenders. It is his to recognise every man's deeds, and to reward or revenge, as they are good, or bad. Now, every conscience, every church ruler, is deputy under him. At the last day, every man, every apostate angel, shall be publicly sifted at his decisive tribunal. By the testimony of God, and of their conscience, shall he fully evince; and openly shall he declare, what they have been,

(*a*) 1st. xlix. 3.--8. 2 Cor. v. 18.--20. 1st. lii. 13.--15.

(*b*) John v. 22. 2 Tim. iv. 8.

or done. According to his righteous law shall he pronounce and execute their sentence, dismissing the wicked into everlasting punishment, but the righteous into life eternal. Meditate terror, you obstinate transgressors, behold, he cometh with clouds; and every eye shall see him, they also which pierced him; and all the wicked kindreds of the earth shall wail because of him. NOW, NOW, is the accepted time; NOW, is the day of salvation: NOW, embrace him as your offered, your allsufficient Saviour; so shall you be for ever delivered from him, as your angry Judge. If this you neglect, how shall you abide the day of his coming in flaming fire, to take vengeance on all them that know not God, and who obey not the gospel? Lift up thine head, my soul; none else is judge but Christ. Will he, who bare my sins, plead against me in judgment? No; but he will put strength in me. I know in whom I have believed; and that he is able to keep that salvation of my soul, which I have committed to him, against that day.

20. Christ is an *ADVOCATE* (a). According to his Father's appointment, he openly invites sinful men, particularly his children, to commit their spiritual causes into his hand. Kindly, freely, readily, and often undesired, he undertakes them, as far as equity permits. With infinite skill, integrity, faithfulness, boldness, care, and success, he pleads them at his Father's bar, maugre all that a broken law, a malicious devil, or guilty conscience, can alledge to oppose him. Insisting on the unanswerable plea, of his finished righteousness, of his own and his Father's honour, love, promise, his intercession alway prevails, obtains the gracious pardon of every crime, the full claim to, and perfect possession of that grace, that glory allowed and established by the laws of the new covenant. Hail, my soul, Jesus is able to save me to the uttermost; seeing he ever liveth to make intercession for me.

21. Christ is the *CAPTAIN of salvation* (b). By his Father's commandment, he, in the display of his honour, his valour, his wisdom, faithfulness, and strength, cheerfully, openly, and boldly proclaims war with sin,

(a) 1 John ii. 1. (b) Heb. ii. 10. Rev. xix. 12.---21. If. iv. 4. Satan,

Satan, and a carnal world. Armed with zeal, with righteousness, with power and wrath, he, in his incarnation, his death, resurrection, ascension, his spiritual and second coming, fights with, conquers, and spoils them; enriching his friends with the prey. It is thine, O Jesus, with *the sword of the Spirit, which is the word of God*, with the gospel arrows, of deep conviction, of saving illumination and heart-melting influence, to subdue thy people, and make them *willing in the day of thy power*. It is thine, to cause them enlist under thy banner, and take hold of thy covenant. Thine to teach their *hands to war*, and their *fingers to fight*, with principalities, powers, and spiritual wickedness in high places; and to *mortify the deeds of the body*, and *crucify the flesh*, that they may live. Thine to array them with the military robes of thy righteousness and grace, and to equip them with *the whole armour of God*. It is thine to appoint each his particular station and work, and direct them to watch, march, attack, or retreat; to *watch* against temptation; *lust against the flesh*; *resist the devil*; or *flee youthful lusts*. It is thine to encourage their heart, with the hopes of victory, and of an *exceeding great reward*. Thine to provide their spiritual provision; to shew them the enemy; prudently discover their force, and point out their stratagems. Thine to protect from the fiery darts of the devil, and keep from evil, that it may not grieve them. Thine to lead on to the attacks; and to succeed, prefer, reward, or correct, as is good in thy fight. It is thine to purchase, to bestow, to promote, and maintain our *everlasting salvation*; and to punish with unsupportable ruin, such as refuse thy terms of peace, or decline to enlist in thy bands. In all my spiritual warfare, let me set the Lord continually before me: let me stand still, and see his salvation; *follow after him, only to spoil*.

22. Christ is a LEADER and GUIDE (a). By his divine providence he directs all things. In the wilderness of a natural state, and of a present evil world, he meets with his chosen. In their regeneration, he converts them from the error of their way; makes them to enter in at the

(a) 1st. iv. 4

strait gate; and brings them into himself, the way that leadeth unto life. He abides with, comforts, assists, goes before, and shews a pattern to them; and by his word and Spirit directs them in every case, till they enter into the joy of their Lord. Rejoice, my soul, in a way that is right, he shall guide me: *thy way to him commit; he shall bring it to pass*: with him I shall walk, and not be weary; I shall run, and not be faint.

23. Christ is called a PROPHET and TEACHER (a). In consequence of divine appointment and furniture for his work, he, by his word and Spirit, faithfully and infallibly reveals to men his Father's will; chiefly, what relates to their future state, and the way to it. Unbounded, and exact, is his knowledge of the divine mind. It is his to have *compassion on the ignorant, and on them that are out of the way*; with astonishing patience and care freely to teach them the mysteries of the kingdom. It is his to inform his people, how to cleanse themselves from iniquity. How to avert divine judgments; how to war with their spiritual foes, and to assure them of success therein. His to solve all their doubts; and speak a word in season to them that are weary. It is his to confirm his mission with miracles, obvious to the world; and with almighty influence, felt by the heart. His to appoint and qualify every true teacher in his church. And ah the fearful doom, that awaits such as neglect to attend his instructions! O ye sons of men, whether you hear, or whether you forbear, you shall know that a prophet was among you! God forbid that our Prophet should be without honour in his own country.

24. Christ is the INTERPRETER, *one among a thousand* (b). To his children he explains the secrets of his covenant; the mysteries of his word; the deeps of his nature, person, and purpose; the wonders of his providence. By him they are made to understand, when, and what, the Lord speaks to them; and taught to express the language of heaven in prayer, praise, and holy conference. When, O Jesus, wilt thou privately explain every parable to me? When wilt thou unteach me this Ashdod-like jargon of carnal and unknown words? and

(a) Acts iii. 22. John iii. (b) Job xxxiii. 23.

turn to me a *pure language*? O when shall this Babel-like strife about words entirely cease; and men *serve the name of the Lord with one consent*!

25. Christ is called *the faithful and true witness* (a). Divinely called, he, with the utmost fidelity and clearness, declares to men the whole truth of God, necessary to be known, and nothing else. Solemnly he confirmed it, by his own and his prophets and apostles miracles, almost innumerable. Solemnly he confirmed it, by his own suffering and death. Solemnly he confirms it, by his oath and sacraments; by the testimony of his Spirit to the conscience, and by the attesting course of his providence in the world. And according to thy declarations, O Jesus, shall we be judged at the last day. Shall I reject the attested promises of God?—My soul, dost thou now believe?

26. Christ is called the *apostle*, or missionary *of our profession* (b). Solemnly has God called thee, O Redeemer; and wonderfully hath he qualified thee, to make a clear, complete, and infallible revelation of his will to men, as the standard and rule of their religious profession. It is truly thine to confirm thy mission and doctrine with miracles benevolent, great, and many; to confer the Holy Ghost, by laying on of thy hands; to be equally concerned with all the churches; and to be properly succeeded by none in thy office. Thine to frame, to found, and order the gospel-church; and to be the author, matter, and end, of our whole Christianity.—My soul, consider him; let him be thy meditation all the day.

27. Christ is called a *bishop*, overseer, and *minister* (c). For the welfare of his church, he oversees, watches over, preaches the gospel to, instructs, governs, and intercedes for, his people. He is the *bishop of souls*; he searcheth the heart, and trieth the reins; he instructs, governs, and corrects, the souls of men; nor does a visible profession, but real inward grace, constitute any the sheep of his pasture. He is called the *minister of the sanctuary*. How near he approaches to God! inter-

(a) Rev. iii. 15. 1f. iv. 4. (b) Heb. iii. 1. (c) 1 Pet. ii. 25. Heb. viii. 2. Rom. xv. 8.

cedes in the holy place above ! and at last will for ever remain the only minister of the church. He is called the *minister of the circumcision*. In his debased state he preached to few but circumcised Jews.—Am I returned to this *shepherd and bishop of souls* ? Am I of the *true circumcision*, which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh ?

28. Christ is called a PRIEST (a). *Taken from among men*, with respect to his humanity, he is solemnly called *of God*, and furnished with all necessary gifts and grace, to give himself a sacrifice of infinite value, to satisfy divine justice, and reconcile us to God ; and to make continual intercession for us. His *golden altar*, is himself, his own precious and divine nature. The *much incense*, wherewith he offers up the prayers of all saints to God, is his own merits and intercession. His *taking fire from the altar, or from between the cherubims, and casting it on the earth*, imports that the contempt of his person and finished righteousness, is the great cause of vengeance ; and he has the management of all the fiery judgments of God sent upon apostate churches. He is made *priest with an oath* : for his encouragement, and for our comfort and steadfastness, in the faith of his righteousness and intercession, God hath, in the most solemn way, ascertained the eternal duration of his priesthood. He is a *priest of good things to come* : his purchase and intercession chiefly relate to the good things, the spiritual privileges enjoyed in the evangelic and eternal state of the church. He is the *high priest of our profession*, our only Mediator, whose sacrifice and intercession is the whole sum and substance of the gospel.

29. Christ is called the BREAKER *that is gone up* (b). In the greatness of his wisdom and power, he, in the council of peace, came UP, and engaged for us. In his incarnation, he came UP, and assumed our nature. In his life, in his death, he came UP, and obeyed the law, and satisfied the justice of God in our stead. In his resurrection, in his ascension, he went UP, and took possession of everlasting felicity in our name. In his intercession, he stands UP as our advocate, to appear in the

(a) Heb. iii. 1. and vii. 21. Rev. viii. 3.—5. Ezek. x. 7.
(b) Mic. ii. 13.

presence of God for us. At last he will break through, and come in the clouds. Even now, he *breaks through* and comes up, in the offer and application of his grace. Having, through manifold impassable-like paths, *broken up a new and living way* to eternal happiness, he *breaks* the head of Satan, by destroying his power; *breaks off* our chains of darkness; removes our guilt and corruption; brings us out of our spiritual prison of blindness and bondage. By conviction and illumination, he *breaks up* the fallow-ground of our heart. By the almighty influence of his love, he *breaks* the power of our enmity and rebellion. With heavy chastisements, he often *breaks* the spirits of his people. And with unrelenting strokes and ceaseless storms of wrath, he *breaks to pieces* his incorrigible foes. Rejoice, my soul, for I shall go up and pass through; and the Lord on my head. Break all things as they will, never shall I be broken off from him.

30. Christ is compared to a MASTER and LORD (a). With infinite expence, tenderness, skill, and authority, he erects his church; and provides for her every thing necessary. He instructs, admonishes, and corrects his people; assigns them their respective work and reward. It is his to be heartily chosen, highly feared, loved, honoured, and served with faithfulness, and singleness of heart.—Let me call no man master; for one is my master, even Christ: he is my Lord: my soul, worship thou him.

31. Christ is compared to a MINISTER OF STATE, a TREASURER, and STEWARD (b). To him has the Father committed *all power in heaven and earth*; given him to be *head over all things to the church*. Into his hand is given all the fulness of grace and glory, to be distribute by him to sinful men, according to the manner prescribed in the purpose and covenant of God. On him the happiness of creation, chiefly of *his body the church*, doth depend: and to him we must apply in every time of need. With infinite prudence, with unspotted fidelity, he manages, and dispenses every thing committed to his charge. In the end he shall render to God, an honourable

(a) John xiii. 13. (b) John iii. 35. Col. i. 19. Psal. lxxviii. 18. Heb. iii. 2.

account of it; and be rewarded with everlasting glory and greatness. My soul, cast all thy *care upon him*; for *he careth for thee*; and will give thee thy portion in due season.

32. Christ has the KEY OF DAVID (a). He *openeth, and no man shutteth*; and *shutteth, and no man openeth*. His is the *key of knowledge*; he knows all his people's persons, cases, and cares: he understands the scriptures, and appoints others to explain them. His is the *key of authority*, and government in his church; he fixeth ordinances, bestows gifts, and dispenses blessings as he pleaseth. Maugre all opposition, he *opens* the scripture; spreads the light and knowledge thereof: he *opens* a door of opportunity to preach the gospel, and gives ministers a *door of utterance* therein; and *opens* the heart to receive the ingrafted word, to the saving of the soul. It is his to open the door of the church, and admit his chosen sheep, adding daily *such as shall be saved*. His to *open* the door of heaven by his blood, and bring his saints into that glorious palace. Notwithstanding of every contrary attempt, it is thine, O Jesus, to *shut* up the scripture, and render it a sealed book; to *shut* out the gospel, by forbidding to preach it; to *shut* the heart, by giving it up to the power of its corruptions; or having entered thyself, to *shut* out thy rivals in hell or in earth; and at last to *shut* the gates of happiness against thine obstinate despisers. It is his to *shut* up men in trouble, spiritual or temporal; and to relieve them therefrom, at his pleasure. *O bring my soul out of prison, that I may glorify thy name*. Shut be my heart to every temptation; to every vanity; to every lust.

33. Christ is compared to an HUSBANDMAN, or master of a field, or vineyard. (b). With the inestimable price of his blood, he purchased the field, the vineyard of his church. He hedges it about with discipline and government. Every one in, or about it, he places in his proper station. All his people, chiefly, his ministers, he appoints to labour in, and watch over it. By convictions he digs, and ploughs it. By gospel offers and gracious influences, he fattens it. With his full flood of divine

(a) Rev. iii. 7. Is. xxii. 22.

(b) Luke xiii. 6--9.

doctrines, and spiritual grace, he waters it. By cutting off unruly professors, by death, or by church-censure; by purging out unruly lusts, and irregular practices; by means of sanctified afflictions, good laws, and gracious influence, he prunes, and weeds it. With infinite pleasure he reviews, walks in, watches over it, and patiently waits for the fruit of it. His ripe saints he cuts down, transports them to his celestial barns, and store-house; while he casts the wicked tares into *unquenchable fire*.—The chief honour of the whole management, he claims for himself; but allows a proportionate reward to his ministers, his people. Be thou, my soul, the vineyard of the Lord of hosts; and be my graces his pleasant plants.

34. Christ is compared to a SOWER (a). With infinite care and skill he casts abroad the good seed of his word in the visible church. Partly it falls upon inattentive sinners, who, like the *way side*, give it no reception, not so much as into their memory and judgment: part of it *among thorns*, upon sinners under the power of carnal cares, which choke and render it unfruitful: part of it upon *stony ground*, upon obdurate and hard hearted sinners, who, though at first somewhat affected, quickly wither and return to their wonted unconcern: part of it upon *good ground*, upon renewed hearts, which in different degrees, bring forth abundant fruits of righteousness, to the praise and glory of God. After ploughing our heart by conviction and trouble, it is thine, O Jesus, to cast into it, the good seed of thy grace; thine by repeated influence to water, and harrow the soil.—Justly dost thou call, and look for our *precious fruits*; justly dost thou reckon thyself honoured, when evangelic truths, gracious influences, and special providences, make us to abound in the work of the Lord.—O thy long-suffering patience, and kind waiting for our repentance! —But ah the vengeance that shall at last overtake such as are obstinate and barren! Alas! what tares of hypocrites, Satan sows in thy church! What tares of sinful inclinations and practices are in our heart and life! But we look for a time when these dissemblers shall be utterly

(a) Matth. xiii. 3---8. 24---32.

destroyed.—Hasten, my soul, unto the coming of this day of God.

— 35. Christ is compared to a SHEPHERD (a). Him the Father hath appointed to oversee his people, the flock of his pasture, to seek and save them when lost. In the wilderness of a natural state, on the mountains of vanity and guilt, he seeks them out, follows after, and apprehends them by the word, and power of his grace: with joy and gladness, he lays them on the shoulder of his almighty love; bears them into a new covenant state; carries them through a present evil world; and, notwithstanding of weakness and frowardness, bears them at last to his heavenly fold. Exact, O Saviour, is thy knowledge of them, in their persons, their state, and case. It is thine, to mark the sheep of the outer pasture, thy visible church, with a semblance of sanctity; these of the inner, the invisible church, with thy real image and Spirit in the hidden man of their heart. Thine to feed them with knowledge and understanding, upon the *green pastures* of thy person, thy relations, covenant, righteousness, and love. Thine to preserve them from the unwholesome pastures of false doctrine, sinful corruption, and carnal care. Thine to gather the weak lambs with thy arms, and carry them in thy bosom; and gently to lead those who are burdened in spirit, and are *with young*; concerned to convert others to thy way. Thine to gather thy chosen into the fold of the visible church, and of intimate nearness to thyself. In the scorching noontide of persecution, of temptation, or of prevalent corruption, it is thine to give them rest under the shadow of thy powerful protection and love; to cause them lie down in the *green pastures*, and beside the *still waters*, of refreshful ordinances, redeeming kindness, and gracious influence. By exposing, by giving thy life for them; by applying thy righteousness; and by exerting thy providence, in their defence, it is thine to shelter them from every storm; to save them from every devourer; and preserve them from destruction: it is thine, tenderly, and with infinite exactness, to observe their condition, watch over and keep them, that none may ever be lost: thine to follow after, and by power and love reduce them from every wandering; kindly to

(a) 1st. xl. 11. Heb. xiii. 20.

pluck them out of every fearful pit, and miry clay, and walk from their filthiness in the streams of thy blood, thy Spirit. It is thine, to heal their grievous, their unnumbered diseases; to restore their soul when faint; and lead them in a way that is right. By church-censure, he now separates the infected with scandal, that the rest be not partakers in their sins, or their plagues: at last he will fully separate the goats, the unclean, and present the residue before God, *without spot, or wrinkle, or any such thing*. The Lamb that is in the midst of the throne shall for ever feed them in a good pasture; unto fountains of living water shall he guide them. Bless the Lord, O my soul, that he *brought again from the dead, the great Shepherd of the sheep*, by the finished price of our redemption, *the blood of the everlasting covenant*.

36. Christ is compared to a PHYSICIAN (a). Him the Father hath sent, sealed, and furnished, to heal our spiritual ailments. Every man, whose soul is affected with the blindness of ignorance, the deafness of spiritual unconcern, the fever of concupiscence, the jaundice of malice, the swelling tympany of pride, the vertigo of inconstancy, the quinzey of cursing and blasphemy, the dropsy of covetousness, the palsy of stupidity, the pleurisy of envy, the rheumatism of discontent, the delirium of constant levity, the moonstruck madness of passion and rage; or with legality, unbelief, hardness of heart, the temptations of Satan, the stings of conscience, or any other plague, has full warrant to apply to him for a cure. In the word of the everlasting gospel he exhibits his sign, publishes his all-comprehending skill, and the unfailing efficacy of his prescriptions. Fully he understands our distempers, and their proper, their infallible, remedy. By day, or night, infinite is his readiness, to visit the distressed! how he rides on cherubs, on wings of everlasting love, to attend them! O his infinite concern for the welfare of his patients! All of them poor and needy, he heals without money, and without price. How oft, while insensibility, self-naughtiness, unbelieving fear, and shame, restrain us from calling him, comes he of his own accord, and saith to our soul, *Wilt thou not be made whole?*

(a) Matth. ix. 12. 13. II. lxi. 1. Exod. xv. 26.

the large assortment of his spiritual medicines, contained in the promises of the new covenant! When he applies them, how thoroughly he examines our case, not that he, but that we, may know it! How thoroughly he searches our wounds, by convictions and trouble! The poisonous morsels we had swallowed, he makes us by penitent grief to vomit up: our sinful, our inward filth, he purgeth away. Every means of cure he applies in its proper order and time. Tenderly he binds up our painful wounds; and by his promise applies his blood, his righteousness, and grace to our soul. To prevent, or recover from, fainting fear and despondency, he pours out his Spirit, sheds abroad his encouraging, supporting, and refreshful love in our heart, by the Holy Ghost. How oft he visits! how kindly he sympathizes with us in our affliction! How greatly he rejoices in our recovery! How wisely he prescribes such spiritual exercise and diet, as infallibly tend to restore and promote our inward health! Nor do any ever perish under his hand.—Is he the Lord my God, that healeth me? My all-diseased soul, what wouldst thou, that Christ should do unto thee?

37. Christ is the spiritual MIRACLE-WORKER (a) *. Such as were *dead* in trespasses and sins, he raiseth to spiritual and everlasting life. To the *blind* and ignorant he gives saving instruction. The *deaf*, the stupid, he causeth to hear his melting, his still, his small, his gospel-voice. The *dumb*, he enables to express themselves in prayer and praise. He cleanses from the *leprosy* of indwelling sin. The gospel of peace, the glad tidings of salvation, he preaches to sinful men, poor, wretched, miserable, blind, and naked. In consequence of our happy marriage with him, he turns our water of adversity into comfort and usefulness; he sweetens it, enables to rejoice in it, and causeth it work for us a far more exceeding and eternal weight of glory. The Jewish confined and carnal sacri-

(a) Matth. xi. 5. John ii. 1.--19. Matth. xxi. 12. John iv. 44. Mark i. 21.--46. Luke viii. 42.--44. John v. 5.--9. Mark iii. 5. Luke viii. 49.--55. and vii. 11.--17. John xi. 39.--44. John ix. Mark viii. 22.--26. Matth. xx. 34. Matth. viii. 24.--33. Mark v. 1.--20. Matth. xiv. and xv. Matth. xii. 5.--13. and xv. 21.--28. Luke xxi. 50. 51. Matth. xxi. 19. Luke v. 1.--10. John xxi. 6.

* It is here supposed, Christ's real outward miracles were emblems of his spiritual work.

sices, he threw out of his church, and made her a sanctified *house of prayer for all people*. Many *Gentile sinners*, many Roman subjects, notwithstanding of their astonishing ignorance and unbelief, he restored to everlasting life. Satan he ejects from our heart. By a word, a touch, of his power, he cures our *spiritual fever*, our long-running *issues*, our aged *impotency*; and determines us when healed, to honour him with the best that we have, and to spread abroad the good savour of his fame. Along with his command, he enables the *withered* to stretch out the hand of faith for a cure. Such as are not only spiritually dead, but by repeated acts of horrid transgressions, seemingly desperate; or by long custom, *stinking* and utterly loathsome in lust, he restores to eternal life; and makes the distinguished transgressors the chief of his saints. By despised ordinances and promises; by conviction of our blindness; by the washing of his blood and Spirit, he opens our *blind* understanding: gradually he increases our spiritual knowledge, till we see every thing clearly in the immediate vision of God. The enraged, the torn by Satan, he kindly delivers, and makes sound in the faith. The *storms* of trouble, outward or inward, his word changes into a *calm* of peace. By a *few* debased apostles, he nourished the souls of sinners unnumbered in the wilderness of the people: by a *few* despised truths, he nourishes his people in this wilderness-world, without diminishing the virtue thereof: nay, the more of his provision we receive, the more we behold to remain. How ready to do any thing expected by a vigorous, a courageous faith! How many of his *betrayers and murderers*, did he heal by his saving touch! How fearfully, amid their lazy, their fair pretences to holiness, did he curse the Jewish church into barrenness; and quickly after his ascension, make them to *wither away*! But witness, ye apostles, when you *cast the gospel-net* on the *right*, on the New Testament *side* of the church, what thousands of souls were caught in it! *Sing unto the Lord, for he hath done excellent things; this is known in all the earth. Is any thing too hard for the Lord?*

38. Christ is compared to a MERCHANT (a). Infinite

(a) 1C. iv. 1. Rev. iii. 18.

is his assortment of all necessary and useful blessings, temporal, spiritual, and eternal. In the gospel he publishes his fulness, and gracious terms of sale. How there he constantly exhibits his manifold blessings, to attract our affection, and excite our souls to buy; to receive them as the free, the unspeakable, the offered *gift of God, without money and without price*, without righteousness present; and without engaging to render a requital! How earnest his invitations! How enraptured his joy, when numbers apply for his benefits, and humbly submit to his terms of grace! How grieved, when we will have none of him! will not come to him, that we may have life! How displeased, when, by presenting our base, our counterfeit, our self-righteousness, we aver that his gifts may be purchased with our money; and try to raise his price!—Alway he understands the whole state of his affairs; what blessings he has on hand; who are his merchants; and what debts they owe: and at the last day, shall he call every man to an account. Trade with him, my soul, for thy God, thy glory, and thy *all in all*.

39. Christ is compared to a REFINER (a). Finding his chosen in a state of corruption and misery, he breaks them with the hammer of his word, melts them in the furnace of a fiery law, of fiery troubles, especially, of his love contained in the promise, and shed abroad in their heart by the Holy Ghost, *the spirit of burning*. Thus he purges away their corrupt dross, and nothing more; and forms them into glorious vessels of eternal mercy, and happiness. By persecution, and censure, he purges his church from scandalous and naughty persons, till at last he present her before God without dross, without spot, or wrinkle, or any such thing. Blessed Refiner, O when wilt thou purge away all my dross, and take away all my sin!

40. Christ is compared to a BUILDER (b). Upon the foundation of his infinite love, he, with his everlasting Father, and adored Spirit, laid the foundation, and built up the whole structure of his new covenant, and of our salvation by it. The fabric of his human nature he

(a) Mal. iii. 2. 3.

(b) Zech. vi. 13.

built up, in assuming it: *this temple* being destroyed by death; rising from the dead, he reared *it up in three days*. By his birth, his life, his death, his resurrection, his ascension, intercession, and second coming; by his word, ordinances, and influences, he builds up the church and temple of God. On his marvellous person he founds it: with his blood, grace, and truth, he cements it: mysteriously he connects all the parts and concerns thereof: according to his ancient purpose and plan, he frames every thing relative to it.—It is thine, O Jesus, to dig us, thy chosen, out of the quarry of our natural state; to hew and form us by regeneration and sanctification; to bind us to thyself by mystical union; to rear up a structure of grace in each of our hearts; to adorn and finish the work, *with shoutings of grace, grace unto it—mercy shall be built up for ever*.

41. Christ is compared to a TRAVELLER (a). In the greatness of his strength, in the display of his love, he, as it were, goes about in the ordinances, and influences of his grace, to seek and save sinners, even the chief; and to visit his people. How oft he endures the saddest injuries! By his word, his providence, and Spirit, how he knocks at the door of our heart! How wickedly! how shamefully is he often resisted, and excluded! What ravishing feast of spiritual delight, he bestows on these who receive him! He and his Father enter in, and manifest the glory, and sweetness of their person and love!

42. Christ is compared to a SERVANT (b). Cheerfully he engaged to his Father in the service of our salvation. With amazing diligence, faithfulness, humble condescension, and single regard to his Father's honour, he assumed our nature, obeyed and suffered in our stead. By his word he publishes, by his Spirit he applies his purchased redemption to our soul. In all his mediatorial procedure, he promotes our everlasting happiness; glorifies his Father to the highest, performs the work he gave him to do; and shall receive from him, a transcendent, an eternal reward of personal glory, and a numerous seed. What, O Redeemer, shall I render un-

(a) 1s. lxiii. 1.

(b) 1s. xlix. 3.

to thee for thy service for me! *Truly I am thy servant; I am thy servant: thou hast loosed my bonds.*

43. Christ is called a FORERUNNER (a). His goings for us were *of old from everlasting*. With what swiftness, strength, and courage! with what patience, chearfulness and joy did he run the race set before him; go about doing good, healing diseases, preaching the gospel, obeying the law, and suffering death for us! Glorious Jesus, how much more excellent than all! How hast thou out-run and exceeded all! how hast thou first entered into heaven by thy blood; and opened the gates thereof for us; and taken possession of it in our name! How hast thou at once paved our way, and given us a complete pattern! Lord, *draw me; we will run after thee.*

44. Christ is compared to a BURDEN-BEARER (b). He bare our sins and the punishment thereof, in his own body upon the tree. He bears the care of all the churches. On his shoulders of power, mercy, and love, he bears the persons of all his saints, and carries them safe to the mansions above: he bears their cares, in lightning their pressure, and caring for them: he bears their troubles, in sympathising with, and supporting under them: he bears their burden of service, their work and labour of love, in performing it in, and for them, working in them *to will, and to do, of his good pleasure.*—It is thine, O Jesus, to bear me up, under every pressure; bear me out, against every opposition; bear me on, in the way of holiness; bear me home, to glory; and bear me in, to thy immediate embraces, that where thou art, I may be there also, to behold thy glory.

45. Christ resembles the kind SAMARITAN (c). However hated, reproached, and abused by our race; yet finding us fallen among thievish and murderous devils and corruptions, and by them rendered dead in trespasses and sins; when neither broken, nor ceremonial, law, nor any thing earthly, could show us the least pity or relief; tenderly he turns aside to us, binds up our wounds, applies the most effectual medicine, commands his angels and ministers to take care of us, comfort, and help us

(a) Heb. vi. 20.

(b) Psal. lv. 2.

(c) Luke x. 30---37.

with the doctrines of his word; and promises to them a proper, an abundant reward. Blessed Redeemer, pass by me, more than *half dead*; let my time be *a time of love*; and say unto my soul, LIVE.

46. Christ resembles LAZARUS of the parable (a). In his debased estate he was exceeding poor, had no help but in God alone: was oppressed with griefs, sorrows, wounds, and bruises. As an humbled Saviour, he was divinely sent to, offered, and laid at the door of the scribes, Pharisees, and other Jews; urged on their heart and conscience. These rich in the conceit of their own righteousness; many of them rich in worldly honour and wealth; and every day refreshed and delighted with the view of their numerous admirers, wickedly refused and despised him. Mean while, numbers of detested publicans, unclean Gentiles, and notorious sinners, affectionately applied his blood and suffering, for the nourishment of their soul. In due time he died: quickly he rose again: and thereafter, amid innumerable hosts of angels, ascended to heaven. Soon after, God's flaming vengeance to the uttermost came upon his Jewish despisers. In a hell of trouble upon earth, they were partly awakened, and lift up their eyes: partly convicted of his Messiahship, they earnestly wished for further demonstration thereof to themselves, their various sects, and their brethren of the ten tribes. But notwithstanding of their requests, and of their relation to Abraham, never shall any, but scripture-evidence, be allowed them. If you believe not this, ye children of men, neither will ye be persuaded, though one rose from the dead.

47. Christ is compared to a TRAVAILING WOMAN (b). Ah, how dreadful the pangs, the throws, the agonies he underwent! How shocking the voice of his roaring! How necessary this, to accomplish and bring forth our everlasting salvation! How comely and pleasant the fruit of his travail; *glory to God in the highest, peace on earth, and good-will towards men!* No more ask, my soul, *doth a man travail with child?* Wherefore see I him with his hands on his loins? But ask, with astonishment ask, *doth the God-man travail with child?* Why, O Redeem-

(a) Luke xvi. 19.-31.

(b) Is. liii.

er, see I thee, *exceeding sorrowful even unto death, amazed and very heavy?* Why thy tears? thy cries? thine anguish? Was ever sorrow like unto thy sorrow? But now thou rememberest it no more, for joy that men-children are born unto God: now, thou see'st thy seed, the travail of thy soul, and art satisfied.

48. Christ resembles a *WOMAN with a candle sweeping an house, to find a lost piece of silver (a)*. To search out, and bring his chosen people to everlasting life, he lights the *candle* of his inspired oracles, and preached gospel. Often he *sweeps* nations and churches, with the besom of fearful calamity. He *sweeps* and purges places and persons with the dispensation of his ordinances; which, through the opposition of men, raise a mighty stir, when they enter a country, or conscience: nevertheless Jesus continues his work, till his precious, his ransomed ones, are, to the praise of God, the joy of angels and saints, recovered from among the reprobate world, and the dross of their own corruption. Unmatched Redeemer, how hast thou condescended to seek and save me, who was lost! how precious have I been in thine eyes! shalt not thou be infinitely precious in mine!

49. Christ is compared to an *EAGLE (b)*. Uncomely indeed were his debased appearances, but infinite is his power; all-piercing his knowledge; unbounded his duration and age; speedy his execution of his purposes; deep-rooted his enmity to Satan and his serpentine seed; furious his conquest and destruction of them; powerful and majestic the voice of his word and providence; mysterious and incomprehensible the track of his purpose and work; royal and large his dominion over all things, especially over the household of faith. It is thine, adored Immanuel, with steadfast and comprehensive view, to behold the uncreated *SUN* of Godhead: thine to instruct thy people, and enable them to apprehend it now, by faith; hereafter, by immediate vision. Thine to ascend on high far above all heavens, principality, and power; and for ever sit down on the right hand of God; that, with amazing love and vigour, thy Spirit may descend to take the prey from the mighty; that, with amazing fury, thou mayest make thine enemies thy footstool. It is thine to love thy

(a) Luke xv. 8.

(b) Rev. xii. 14.

children with an infinite, invincible love; and by kind application of thyself, to bring them into spiritual existence. Thine to protect them in danger, and hide them in the *munitions of rocks*; bear them amid weakness; and, as is necessary, nourish them with thy blood. Rejoice, my soul; upon the *two wings* of his word and providence, shall I, shall all the ransomed escape from our enemies. With the feathers of his love, his faithfulness, his power, and protecting care, shall he cover us; and his truth shall be our shield and buckler.

50. Christ compares himself to a HEN *gathering her chickens under her wings* (a). How boundless his love! How tender his pity and compassion towards his people! How kindly! how earnestly, chiefly amid danger, he invites them to himself! How readily he receives, hides and protects them! How tenderly he cherishes them in their weakness! Think, my soul, how, in our behalf, he submitted to the sword of divine justice, fought to the death with sin, Satan, and the world; and through his own poverty and want, secures our sweet, our plentiful provision. Blush, ye gospel-despisers, how oft would the tender Jesus *have gathered you, and ye would not!*

51. Christ is compared to a LION (b). Royal is his power and dignity. Great his terrible majesty. Infinitely tender, even unto death, is his love to his seed. How courageous even towards God, his boldness, in his suffering and intercession! How narrow and unceasing his observation of, and how fearful his indignation against his enemies; who presumptuously oppose, guilefully dissemble with him, wilfully hurt his interest, or wickedly injure his children! How unbounded his mercy to these that wholly submit to him! But thy despisers, O Lion, sprung of the tribe of Judah, shall none deliver out of thy hand. How full is his death, like the carcase of Samson's lion, of honey and sweetness for us! filled indeed with all the savoury, the inexhaustible *fulness of God!* How effectually the sprinkling of his blood heals the most malignant gangrenes of our corruption! How infallibly it prevents our destruction from these wild beasts, Satan, and an evil world!

(a) Matth. xxiii. 37.

(b) Rev. v. 5.

52. He is compared to an OX; FATLING; FATTED CALF (a). How unbounded his patience! his purity! his strength! his nourishing fulness of grace and glory! How laborious in his work! Was not he, my soul, by bloody suffering, slaughter, and sacrifice, prepared to be thy sweet, thy wholesome and nourishing food? His *flesh is meat indeed*, and his *blood is drink indeed*.

53. Christ is compared to a ROE; a HIND, or HART (b). How extensive his duration! How great his love! his loveliness! his gentleness! How quick his motions! How quickly he discerns his childrens case! How readily he hears their prayer! How kindly he helps them, when they pass through the waters of affliction! How eminently he delights in fellowship with them! How speedily, how triumphantly, he leaps OVER the mountains of distance. suffering, sin, separation; and ON the mountains of gospel-ordinances, to do them good! How kindly he watches over, and cares for them, while young, tender, and weak! How wisely he teacheth them to walk in the way of his commandments; and where to flee in time of danger! How valiantly he fights with their enemies in their defence! How strong and irreconcilable his hatred of the old serpent and his seed! In his debased state, how these fastened upon and tormented him! In devouring them, his *thirst was great*; and his *throat dried as a potsherd*. In destroying them, he was *obedient unto death, even the death of the cross*. Hunted, pursued with wo, from the morning to the end of his life, he was rendered the sweet, the tender, the divinely-allowed nourishment of our soul. Nor do his righteousness and grace ever fail to counterwork the rage and venom of hell. Blessed *Hind of the morning*, wait thou early hunted with wrath! cursed be my sins the cause!

54. Christ is the LAMB (c). Infinite is his innocence, meekness, purity, patience, resignation, loveliness. How marvellous an oblation, a sacrifice to God! How exposed to the wrath of devils and wicked men! How useful to cover our nakedness, with his robes of righteousness,

(a) Prov. ix. 2. Matth. xxii. 4. Luke xv. 23.
 ii. 9. Psal. xxii. title.

(c) Rev. v. John i. 29.

(b) Song

and salvation ! and to be the sweet, the nourishing, food of our soul ! He is the Lamb, which God begat, prepared, slew, raised up, received into glory, set down on his right hand : the Lamb, which God loves as himself ; in whom his soul delighteth. His being in *the midst of God's throne*, imports his fixed residence, his universal influence, his equal accessibleness to all comers, and his having the Father's heart and eye on him continually. His appearing there *as he had been slain*, imports, that his honour and intercession for us, is the fruit of his suffering, and reward of his death. His *seven horns*, signify his perfect power and authority over all things, particularly in the *seven-fold period* of the New-Testament dispensation, for the good of his church. His *seven eyes*, denote his perfect knowledge of all things, past, present, or future ; and his perfect fulness of the divine Spirit in his various gifts and grace, to bestow upon his ministers and people on earth. *Behold, my soul, this Lamb of God, that taketh away the sin of the world. The marriage of the Lamb is come*, and himself hath made me ready. Quickly, O quickly may I meet him, *as a bride adorned for her husband* ; and so be *for ever with the Lord* !

55. Christ compares himself to a *scarlet-coloured WORM* (a). He assumed our weak and earthly nature ; he condescended to the deepest abasement ; our *scarlet-like iniquities*, our *crimson crimes* were imputed to, and laid upon him ; the punishment thereof, the satisfaction therefor, was exacted, and he answered it. Ah, how exposed to oppression, suffering, detestation, contempt ! In the garden ; on the cross, how bedewed ! how reddened with his own blood ! Take heed, my soul ; beware thou trample him under thy feet : crucify not the Son of God afresh ; nor put him to an open shame. O sweet ! O shocking ! why, great JEHOVAH, wast thou made a worm, a bruised, a bloody worm for ME ! Bread of life, why hungry for ME ! Fountain of living waters, why thirsty for ME ! Consolation of Israel, why a man of sorrows for ME ! Holy one, why made sin for ME ! Adored Immanuel, why despised, rejected, and contemned for ME ! Blessed for ever, why made a curse for ME ! Plant

(a) Psal. xxii. 6.

of renown, why a reproach of men for ME! Brightness of the Father's glory, why thy visage marred! why abused with shame and spitting for ME! Omnipresent, exalted God, why shut up in a stable, nailed to a cross for ME! Life eternal, why murdered by my sins! why, love slain for ME!

56. Christ is called the NAME of God (a). In him the glory, the perfections, the titles, ordinances, words, and works, of God, do centre, and are illustriously displayed. By knowing him, I know the Father, who he is, *the holy One of Israel, the Father of light*, glory, mercy, and grace; the *God of all grace*, patience, salvation, and comfort; *my God*, and *mine exceeding joy*. How sweet! how lofty this name! Can they who know it, forbear to trust in it?

57. He is called the IMAGE of God (b). In his divine sonship, he is a person distinct from, perfectly like to, and equal with the Father; the *brightest*, the bright representation of his glory, and equally precious to the saints. As Mediator, he is the most illustrious work of God. In his undertaking, his birth, life, death; in his ascension, intercession, second coming, and unceasing glory; in his saving office of Surety, Mediator, Redeemer, Prophet, Priest, and King; in his amiable relations, appearances, and works, are the infinity, the eternity, unchangeableness, wisdom, power, holiness, justice, goodness, truth, sovereignty, love, mercy, and majesty of God, with the subsistence of his undivided essence in three distinct persons, harmoniously, clearly, and gloriously, unfolded and represented. Truly, O Jesus, he that hath seen thee, *hath seen the Father also*. Thrice wondrous! in one person, JEHOVAH's adequate image, and the likeness of sinful flesh! *Turn aside, my soul, and behold this great sight*.

58. Christ is called the POWER of God (c). In his divine person, he is possessed of the same infinite power with his Father and blessed Spirit. In the union of his infinitely different, his opposite natures; in God's punishing him for our sin, and supporting him under it; in his numerous miracles; in his bearing our sins, and rendering

(a) Psal. xxv. 11. Exod. xxiii. 21. (b) Heb. i. 3. (c) 1 Cor. i. 24.
full

full satisfaction for them; in his rising from the sealed, the watched grave, as our quickening head; in his ascending to glory, and sitting down on the right hand of the Majesty on high; in his eternal and ever prevalent intercession; in his judging the world, and executing his decisive sentences; in his removing our guilt, by justification; in his removing the power and filth of our sin, by regeneration and sanctification; in his bearing with our unnumbered infirmities and provocations; in his preserving us from dangers, snares, and temptations, more than the hairs of our head; in his bearing us to a state of unspotted holiness, and everlasting joy; is the almighty power of God, Father, Son, and Holy Ghost, vigorously exerted, and illustriously displayed. O to know, to feel, the *exceeding greatness*; the heart captivating force thereof!

59. He is called the wisdom of God (a). As second person in the adored Godhead, he is infinitely wise and prudent. As Mediator, he is the foundation of all the counsels of God. In the constitution of his person; in his saving offices, relations, and acts; how clearly is the *manifold wisdom of God* manifested! Here natures infinitely distinct, are closely, are inseparably joined. Here, in the purpose, the promise, the purchase, and application of our redemption, mercy meets with truth, righteousness and peace kiss each other. Here divine justice is satisfied in the nature that sinned. Satan conquered in the nature he corrupted. Sin is condemned and destroyed, while the sinner is acquitted and saved. Sin, the worst of all things, occasions the highest honour to God, whom it had offended; and the greatest felicity to transgressors, whom it had ruined. The innocent, the holy One and the Just, is justly condemned, and punished; while ungodly criminals are righteously acquitted, accepted, and rewarded, with endless and inconceivable bliss. Everlasting life to the betrayers and murderers, flows from the death of God. Sinners are saved according to the riches of his grace, and yet in equity most strict. Temptations and troubles are made to work for us, an exceeding and eternal weight of glory. And in

(a) 1 Cor. i. 24. Prov. viii.

thee, O Jesus, are *hid all the treasures of wisdom and knowledge*, to communicate to men. Whatever therefore thou art to Jews or Greeks, be to me the *wisdom of God, and the power of God*.

60. Christ is called LOVE (a). How astonishing his kindness to unworthy sinful men! in undertaking our debt! in assuming our likeness of sinful flesh! in fulfilling our bond-service! suffering and dying in our stead! and rising again for our justification! in ascending to prepare celestial mansions for us! in appearing in the presence of God for us as our advocate! and in his coming the second time without sin unto our salvation! O his kindness in inviting, in seeking and saving that which was lost! in convincing, in enlightening, in converting, and espousing us to himself! in forgiving our sin, accepting our person, and cleansing our nature! in supporting our spirit, cheering our heart, and allowing us the most familiar fellowship, and endless intimacy with himself! O the love of God to him, and to us, in giving him to us, our surety, our husband, our portion! O blessed channel of ЖЕHOВАН's love to us, and of ours to him! Blessed author, cause, and object of our love! and who, in thy person, thy nature, thy names, thy qualities, thy office, relations, appearances, states, words, and works, art *altogether lovely*! Despised, detested, be my love, that is not fixed on thee.

61. Christ is called the TRUTH (b). He is the *true* God, and the *true*, the sole Mediator between God and man: the *true*, the only way to the Father. In his incarnation, suffering, resurrection, and work, how clearly marked the untainted faithfulness of God in every promise and threatening! How plain that he is the *truth* and substance of all the promises; of all the ancient ceremonies! the repository, centre, matter, chief preacher, and witness of all inspired *truth*! the store-house and dispenser of all *true* holiness and happiness! If I profess to be his, let truth be in my inward part; let me *love the peace, and the truth*; receive inspired truth in the love of it; and speak always the truth to my neighbour.

62. Christ is called the WORD of God (c). He is the

(a) Song ii. 7. (b) John xiv. 6. (c) John i. 1. Rev. xix. 13. express

express image of the Father's person and mind. In the council of peace he spoke for us; undertook as our surety. In the beginning he spoke all things out of nothing. In his intercession with the Father, he ever speaks on our behalf. By his word and Spirit, he speaks to our ear, our heart. He is the author, the interpreter, the witness, the subject-matter and scope of God's written word. Inspired page, if he is thy all in all, be thou the darling of my heart.

63. Christ is called the *MERCY promised* (a). Without controversy he is the greatest blessing ever promised, offered, or given by a gracious God to sinful wretched men. He is the contriver, the purchaser, the price, the repository, the dispenser, the centre, the substance, the glory and end, of all the gracious benefits of the new covenant. Give thanks, my soul, to God, *for he is good; for his MERCY endureth for ever*. Thy mercy, Lord, is in the heavens; earth is of thy mercies full.

64. Christ is called the *unspeakable GIFT of God* (b). Freely, without constraint, without request, without desert, without hope of any requital, *without money and without price*, God, in the council of peace, and in his debased estate, gave him for us as our surety and ransom. Now, in the gospel invitation and promise, he gives him as a complete, able, willing, and ready, Saviour, a glorious husband, and everlasting portion to us, as sinners, even the chief. Is not *unspeakable* love the sole source and motive of the donation? Is there not in him all *inexpressible*, all inconceivable goodness, all the treasures of wisdom and knowledge? Is he not made of God to us *unspeakable* fulness of wisdom, righteousness, sanctification, and redemption? How *unspeakably* precious and useful, in his person, office, and work! From what *unspeakable* corruption and misery; and to what *unspeakable* holiness and felicity doth he save us! How *unspeakably* his entrance into our heart endears God; makes room for him in our inmost soul; and worketh in us, gladness and joy *unspeakable*, and full of glory! And through what *unspeakable*, inconceivable duration,

(a) Luke i. 68. 72. 73.

(b) 2 Cor. ix. 15.

shall he abide with us as our God, and our all! *Thanks be to God for his unspeakable gift.*

65. Christ is called the COVENANT given to the people (a). He is the foundation, the framer, the furnisher, the fulfiller, of the new covenant. He is the surety, the Mediator, the priest, the trustee, the testator, the prophet, interpreter, messenger, witness, and king of it. Its condition he undertook and performed: its blessings he purchased; and is the substance and glory thereof. All of them are primarily promised to him, and lodged in his hand. According to the terms of it, he bestows them upon sinful men, who, clothed with his righteousness, quickened by his Spirit, do, in his strength, lay hold on it, enter into the bond of it, and perform the gratitude required by the law thereof. Blessed covenant, thou art *all my salvation, and all my desire.*

66. Christ is called our PEACE (b). From eternity he devised the matter, the means, the measure of our peace with God; with our conscience; with neighbours; with angels; with animals; with creatures unnumbered. With his blood he purchased it. His continuance in our nature is the unceasing pledge and security of it. His advocacy before God procures and maintains the actual possession of it. In the blessed gospel he preaches it to them *that are afar off, and to them that are near.* In our new birth, our pardon, our acceptance, our adoption, sanctification, and endless felicity, he, by his Spirit, applies it; slays our enmity; and constrains us to love God, who *first loved us.* By his incarnation and death, he made of Jews and Gentiles *one new man, so making peace.* Blessed reconciler of all things, author, means, and end, of all true peace in the church, militant or triumphant; thy peace thou hast left us; peace thou hast given us; not sparingly, not revocably, as the world giveth. In the world we *shall have tribulation;* but in thee we *shall have peace.* Thy covenant of peace shall not be broken.

67. Christ is called the SALVATION of God (c). Of

(a) 1st. xlii. 6. and xlix. 8. (b) Mic. v. 5. Eph. ii. 14. (c) 1st. xlix. 6.

our great deliverance from sin and wo, to everlasting holiness and happiness, his love is the source, the moving cause; his wisdom the deviser; his blood the price; his person and fulness the substance, the repository; his word the publisher; his Spirit the applier and confirmer; his glory the end. Bless the Lord, O my soul, that he remembered us in our low estate. He *hath devised means that his banished be not expelled from him*. He hath delivered my soul from the lowest hell. The Lord JEHOVAH is my strength and song: he also is become my salvation.

68. Christ is called the CONSOLATION of Israel (a). He is the deviser, the procurer, the price, the dispenser, the matter, and ground, the end of all our true joy and comfort. In his undertaking, his person, his office, his acts, past, present, and future, how our *spirit rejoiceth in God our Saviour!* In every divine person, character, word, and work, as manifested in him, how exceedingly we rejoice, and are glad! how comforted when cast down! In him shall I be justified, preserved, and sanctified; and in him will I glory. Nor principalities, nor powers, nor sin, nor trouble, nor death, shall stop me of this boasting. Rejoice, my soul, in the Lord; and again rejoice. *Rejoice evermore.*

69. Christ is called the RESURRECTION (b). By his incarnation, his death, his resurrection, and spiritual influence, he recovers us from the sting of a natural, and from the power of spiritual and eternal death. The honour of the divine perfections, and broken law, man's primitive integrity, knowledge, righteousness, holiness, peace, friendship, and intimacy with God, he recovers from death, rubbish, and ruin. He is the life-giving source and author of our faith, our hope, our repentance, love, and new obedience. His it is to revive our languishing graces and comforts; to restore the expiring life, beauty, and order of his church; to quicken the dead, and bring them out of their graves; *some to everlasting life, and some to everlasting shame and contempt*. He that believeth on him, though he were dead, yet shall he live.

(a) Luke ii. 25. (b) John xi. 25.

70. Christ is called the **LIFE** (a). He is the living God, which giveth life and breath unto all things. In his wisdom and love he devised; with his obedience, suffering, and death he purchased; in himself he exemplifies; by his intercession he procures; from his fulness he gives; by his word and Spirit he conveys and maintains; himself and fulness are the matter, and his glory the end of, our life of justification, holiness, comfort, and endless felicity. It is his to revive us again; restore our fainting soul; and render us lively and active in the service of God. *Is my life hid with Christ in God, that when he who is my life shall appear, I may also appear with him in glory? Am I crucified with Christ, and yet live; and yet not I, but Christ liveth in me? Is the life that I live, by faith on the Son of God, who loved me, and gave himself for me?*

71. Christ is called **LIGHT** (b). He is the excellency, the influencer, the director, the glory of all things. Coeval with his eternal Father, that divine Sun, how sweet, pleasant, incomprehensible, bright, and glorious! He gives the power of vision; is the cause, means, and first object of spiritual knowledge; is seen in his own influence, and by his own light. It is thine, O *light of life*, to diffuse beauty, cheerfulness, joy, and life, among thy people. Thine, by thy presence, to chase away the shadows and darkness of ignorance, corruption, and wo. Without thee, every thing appears to lose its beauty and comeliness; existence, enjoyments, creation, nay Godhead, appears an unsightly, an awful, spectre to my soul. How free, common, accessible, and useful! and yet only reported of, to multitudes of blind sinners, who never beheld thy brightness! It is thine to discover things in their true nature: and hence how hated, how shunned by men, whose foolish heart is darkened; whose deeds are evil! Thine, without contracting any defilement, to penetrate, to shine into, defiled churches and souls. How swift thy approaches to, and thy motions in our heart! And as the lightening cometh from the east, and shineth unto the west; so shall thy coming, O Son of man, be. Blessed author, purchaser, price, re-

(a) 1 John v. 20.

(b) John i. 4. 9. and viii. 12.

pository, bestower, substance, of all our light, spiritual and eternal, *when I sit in darkness* be thou a light unto me; my everlasting light, my God, my glory.

72. Christ is called the DAY-SPRING *from on high* (a). He is the Most High, God over all blessed for ever, amen. How necessary! how choice! how refreshful a blessing to men! Breaking up and appearing for us in the council of peace; breaking forth towards us in ancient promises and types; in his actual incarnation; in his obediential life, bloody death, and glorious resurrection; visiting us in the gospel-revelation; manifesting himself to us in the moment of conversion, of renewed discoveries of his love, of death, and at the last day, he, after a sad cold and dark night of ignorance, corruption, trouble, or death, doth in a most sovereign, certain, free, gradual, and irresistible manner, rouse, refresh, quicken, and enlighten his people or church; and manifest his own glory; and introduce a pleasant, a happy day of love, of grace, of power, of salvation, of spiritual espousals, of life, of liberty, of everlasting felicity, rest, admiration, and praise. Dawn, O DAY-SPRING, on my soul, on the world. Let the whole earth thy glory fill. Amen, and amen.

73. Christ is called the SUN *of righteousness with healing in his wings* (b). All things are obvious, naked, and open to him. He is the only fountain of saving light and knowledge. From him do angels, ministers, and saints, derive their whole insight into the mystery of our salvation. How wonderful! how unbounded! how high! how sovereign! how comely! how glorious! how pure, undefiled, and undefilable! how pleasant! how useful our blessed Sun! How cheerfully! how freely! how regularly! how constantly! how unweariedly! how powerfully! how extensively! he communicates his convincing, his enlightening, his heart-penetrating, warming, and melting; his soul quickening, healing, refreshing, directing, and fructifying; his sin-withering, and consuming influence! How truly is he the restful centre of all things, chiefly of you redeemed, and of all your concerns! How fast fixed in his sphere! No principa-

(a) Luke i. 78.

(b) Mal. iv. 3.

lity nor power, nor sin, nor trouble, nor death, shall ever pluck him from his station, in the new covenant, in the third heaven, in the church, or in my heart; nor ever arrest his course. Not ten thousand *lamps* of ordinances, ministers, or graces; not ten thousand *means* of creation, but his countenance alone, can give day to my soul. It is thine, blessed Sun, to bring life and immortality to light; to guide our feet in the way of peace. Oh, how sweet to walk in thy light, and work out our salvation with fear and trembling! It is thine, to warm my cold affections, to melt my frozen heart, to enkindle my soul into an unquenchable flame of love. Thine to dispel my clouds of ignorance, guilt, desertion, temptation; to chase these shadows as far as east is distant from the west. Thine to gild my clouds of trouble, and make my darkness, my death, my grave, to smile. Thine to cheer my heart, call forth my flowers of grace, make them cast out their roots, and spread their smell as Lebanon. None, O Jesus, remain in darkness, but who shut their eyes to thy illumination. Ye sons of sloth, you offspring of darkness, awake from your sleep; arise that Christ may give you light. It is high time for you to awake; the day of your life is far spent; now is your damnation, if mercy prevent not, nearer than when you were conceived. How different, Lord, the tendency of thy solar, thy gospel light! how it operates according to the nature of these on whom it shines! Some are instructed, melted, fructified, and ripened in grace; others are blinded, offended, hardened, scorched, and fitted for endless fire. Blessed Sun, how diversified thy appearance! thy perceived influence! Now, the clear shine of thy incomprehensible brightness, makes all my heart to leap, and all my lot to smile, with joy and gladness. Viewed, in the firm faith that thou art mine, the desert of adversity, the valley of the shadow of death, blossoms as the rose; the excellency of Carmel and Sharon is given to it; I account myself above all, loaded with loving-kindness, and tender mercies. Dazzled with thy glory, that excelleth, my eyes lose sight of created, comely scenes; I tread the moon of this world under my feet: I count all but loss, but dung, for the excellency of Christ Jesus my Lord: all my powers cry out, O Lord,
who

who is like unto thee? Whom have I in heaven but thee? and there is none on earth that I desire besides thee. ANON, how beclouded with black desertion, towering guilt, slavish fear, and raging corruption! How eclipsed by our earthly moon! Her cares, her comforts, come between thee, and my heart! Ah, how they hide thy face, shear thy rays, and blot out the day from my soul! How oft is my sun put down at noon! Now, blessed Lord, thy near approach, thy high elevation, create the summer of my soul: I bask, I melt, below thy warming rays; am love-sickened with thy genial heat. ANON, thou dost withdraw, and stands from me afar; sure cause of inward wintry wo! What then succeeds? A withered, fruitless, miry life; a faint, a frozen, careless heart! Have I forgot the shocking period, when the sun himself was darkened; the cause of summer bewintered! Bright Sun! brightness of the Father's glory! how wast thou turned into blackness, and to blood! how fall from heaven! lie groning on the ground! hang fixed to a cross! descend to the sides of the pit! darkness thy curtain, and thy bed the grave! the astonished earth on trembling fell! created sun was shocked to see thy shame! How I saw! ten thousands saw thee set in darkness, and in purple gore! Vile, rocky, shameless heart, didst see, and sit unmoved at the sight! Cursed be my sins, my lusts, the guilty cause. But happy morn! I by faith saw him burst the bonds of death; I saw him rise; rise with ten thousand charms; my finished ransom; my endless light; my God; my glory; and my ALL IN ALL! I saw him rise with thousands of once fallen, but now rising stars. I felt the raising power, and straight with him did mount, to plant the new-framed heavens of grace. How, blessed Jesus, by rising in the ancient promise, didst thou dispel the midnight ignorance, and utter hopelessness of men! By rising in thy birth, thy death, thy resurrection, and ascension, dispel the darkness, and chase away the shadows of Hebrew ceremonies! By arising in gospel-ordinances, abolish the winter of Heathenism, error, and delusion! By rising in thy spiritual influence, how thou turnest our darkness into light; makest our darkened souls become light in the Lord! By rising to judgment, how thou wilt totally, wilt finally, dispel the
the

the darkness of ignorance and error ! banish the cold of sin, trouble, temptation, or death ! chase far off every shadow of imperfection, of vain imagination ! extinguish every candle of minister, ordinance, or scripture ! and usher in the eternal noon of perfect vision, and unclouded glory ! Eternal Sun, whose morning measures all our temporary periods of duration, gradually hast thou risen all along ; and gradually thou risest in my soul. O when wilt thou attain thy blessed meridian, that in my flesh I may see God ; see him as he is, and know him even as I am known ! Art not thou, the *Sun of righteousness* ? Thine it is to bring in an *everlasting righteousness*. Thine to declare and preach the *righteousness of God*. Thine, by the imputation of thy life, thy death, and by the influence of thy grace, to render all thy people *righteous*. O the *healing in thy wings* ! If I but see thy countenance ; if I feel thy rays ; I am made whole of whatsoever disease I had.

74. Christ is called the MORNING-STAR (a). In greatness, and constancy, how far his height, his glory, his benign influence, transcend these of angels and ministers ! Who, O Jesus, among gods, or stars, is like unto thee ! O great ornament in the firmament of the creation and church, it is thine to guide thy chosen in this world ; chiefly in the winter of their affliction. Thine to be the sure pledge of an approaching, an everlasting glory. Thou art the first and the last ; the Alpha and Omega of all our salvation, and all our desire : the author and the finisher of our knowledge, our faith, our hope, our repentance, love, and new obedience ; our evening, our morning comforter and guide. Nothing can pluck thee from thy office and station. Nothing can arrest thy course, or retard thy coming to suffer or save. To the adulterous and thievish sons of obscurity, how unwelcome and terrible thy brightness ! But how desired of these, who hate the *unfruitful works of darkness* ! Thy coming in the flesh ushered in the day of the gospel-period. Thy spiritual advent ushers in the day of effectual salvation. Thy coming in the clouds shall in-

(a) Rev. ii. 28.

roduce a day of universal account, and of endless glory. Is this *day-star*, my soul, risen in thy heart?

75. Christ is compared to RAIN and DEW (a). JEHOVAH alone is his Father. He is at once the Lord from heaven; and the virgin's son, the fruit of the earth. From the vast ocean of redeeming love, his offices, his relations, his promises, and influences, proceed; and to the glory thereof, they return and redound. O how sovereign! how seasonable! how gradual! how comely! how numerous and necessary! how refreshful! how reviving, and nourishing, and fructifying, their applications to our heart!

76. Christ is a FOUNTAIN or WELL (b). In the council of peace, in his incarnation and death, he was digged by his Father. In his person, his office, his relations, his righteousness, and grace, what a marvellous, a deep, an abundant, a never-failing source of all necessary, free, plentiful, pure, pleasant, refreshful, heart-cooling, comforting, cleansing, quickening, and fructifying influence to men! and which are especially conveyed to them, while they are abased in his sight! Thrice blessed, that, by purifying millions of polluted souls, himself can never contract defilement! He is a *fountain of gardens* for the use of his churches: in these; in his worshipping assemblies; in the hearts of his people; his influence breaks forth, and is effectual. He is a *fountain of living waters*. The ever-fresh influence of his word, his blood, his Spirit, begets life in dead sinners, maintains it in saints, restores it when languishing, and perfects it into life eternal. He is a *fountain opened*. Publicly and freely is he exhibited to every sinner in the gospel: and constant is our access to apply his word, his blood, his Spirit, for our purification. So, Jesus, sprinkle thou many nations. Except thou wash me, I can have no part in thee.

77. Christ is compared to RIVERS of water in a dry place (c). To you, sons of men, who live in the dry, the barren, the blasted, withered wilderness of this world; to you who are in the barren, sapless state of nature; to you who are in a scorched, withered, and life-

(a) Psal. lxxii. Hos. xiv. (b) Song iv. 15. Zech. xiii. 1.
(c) Is. xxxii. 2.

less condition; there is in him an open, free, common, a perpetual, pure, fresh, ever-running, and abundant fulness of cleansing, comforting, strengthening; of fructifying, adorning, enriching, protecting power, grace, love, wisdom, righteousness, sanctification, and redemption. Here drink, here bathe, my soul; drink, yea, drink and wash abundantly, O beloved.

78. Christ is called *STREAMS from Lebanon* (a). From the bowels of Godhead, do his mediatory office and fulness proceed. From the high mountain of his divine person, do his influences stream. How various their form and effect! How powerfully they bear down, conquer, and remove every impediment, of sin, unworthiness, or guilt! How free! how cooling! how pleasant! how refreshful, nourishing, and constant! Ho every one that thirsteth, come ye to the waters; whosoever will, let him take of the water of life freely: come to him, and drink. Never, ye chief of sinners, shall you be able to exhaust and draw up this overflowing Jordan into your mouth. Ye leprous Syrians, wash here; wash seven times, and be clean. Will men leave this *snow of Lebanon*, that cometh from the Rock of ages, *the rock of the field*, the free, the common, the obvious Saviour? *Shall the cold flowing waters, that come from the heavenly place, be forsaken?*

79. Christ is compared to a *TREE* (b). How deep-rooted in self-existence, absolute independency, and immutability, is his divine person! How strong! how durable, exalted, and glorious! How firmly rooted in the everlasting, and infinite love, in the unchangeable perfections and purposes of God, are the constitution of his person as God-man, and his mediatory office! In his humble birth, how in his manhood grew he up, as a root out of a dry ground! In his life, afflicted and sorrowful, how grew he up! how increased he in grace, and in favour with God and with men! In his suffering, how the axe of his Father's wrath was laid to the root of the tree! In his death how cut down! Three days and three nights, he lay prostrate in his grave. In his resurrection, in his ascension, he grew up to astonishing height, transcending

(a) Song v. 45.

(b) Ezck. xvii. 22.—24.

both angels and men. Now he is planted, he grows on the *high mountain and eminent* of his Father's right hand; on the lofty ordinances of the gospel-church. In him there is abundant sap, a never-failing fulness of grace and glory. Among the branches, and under the shadow, of his excellencies, offices, and relations, do the ransomed birds of paradise fix themselves, and sing forth his praise.

80. Christ is called the **TREE OF LIFE** (a). He prepared, he purchased, he offers, he bestows, he restores, maintains, and perfects our life, spiritual and eternal. He is the food on which we now live by faith: the certain pledge that we shall live for ever; because he lives, we shall live also: and when HE who is our life shall appear, we shall also appear with him in glory. *He grows in the street, and on either side of the river:* in every gospel-ordinance, he is exhibited: to men in general, wicked, or gracious, Jews, or Gentiles, he is offered: every where, in his church militant, or triumphant, is he present, and is the life, the open refreshment, the substance, the support, and glory thereof. And by the influence of the blessed Spirit, that *river of life*, is he apprehended and enjoyed. *He bears twelve manner of fruits every month:* by him an angry God is appeased and reconciled; justice is satisfied; the broken law is magnified; an everlasting righteousness brought in; the covenant of grace confirmed; Satan conquered; our sin pardoned and subdued; our persons accepted; our hopes of glory recovered; our victory over sin, Satan, death, and an evil world, secured; ministerial gifts bestowed; the gospel published; the Holy Ghost sent to sanctify, preserve, direct, and comfort us; the mansions of heaven prepared for us; freedom from a broken covenant, a ceremonial law, and Satanic temptations; boldness towards God; familiar intimacy with him; a full and ready answer to every charge, that can be laid against us, before him; the favourable acceptance of our good works; the constant hearing and seasonable granting of our requests; a believing assurance of all new covenant-blessings, are infallibly secured. All are ever ripe and rea-

(a) Rev. xxii. 2.

dy, for the enjoyment of his people, in every case, delightful or grievous. His *leaves for the healing of the nations*, are his word, his ordinances, and spiritual influence, which communicate spiritual healing to the nations of them that are saved, in every age, place, and condition.

81. Christ is compared to an APPLE-TREE (a). In usefulness, for honouring his Father, and saving his people; in comeliness and beauty, he infinitely transcends angels and men: he is the darling, the chief care of Heaven. Easily is his honour injured; quickly is he touched with the injuries done to his children. For us, he bears the wholesome, the sweet, the savoury, the cooling, refreshing, the healing, the love-exciting, apples of everlasting righteousness, of pardon, acceptance, regeneration, adoption, sanctification, of spiritual peace, comfort, and endless happiness. How savoury! how medicinal, are the very *leaves* and blossoms of his word and ordinances, to these who labour under the sense of their spiritual enmity, ignorance, pride, hypocrisy; of malice, envy, unbelief, legality, earthly mindedness; of heart-wandering, deadness, or other inward plagues! If by faith we touch the hem of his garment, we shall be made whole. But if the POMEGRATE TREE be here meant, Christ is compared to it, for his greatness and excellency. In the production, how bitter tasted to him, his fruits, so fragrant to us! and amid what bitter tribulations we now experience their delightful sweetness! How constantly ripe! how effectual a remedy against the poison of sin! How they strengthen, and perfume our spiritual breath! Sit, my soul, under his shadow with great delight, and let his fruit be sweet to my taste.

82. Christ is compared to a CEDAR-TREE (b). How infinite the depth, the firmness of his root; his God-head! How high! how excellent! how strong, firm, and incorruptible! how ever-flourishing and comely! In his incarnation, he grew as a root out of dry ground. In his humiliation, how exposed to storms and suffering! How complete! how extensive and refreshing the shadow of his protection and righteousness! How abundant his

(a) Song ii. 3.

(b) Song v. 15. Ezek. xvii. 23.

fulness of sap! of grace and virtue! How manifold his use in erecting the temple! the church! the new-covenant building of mercy! and the frame of grace in our heart! How sweet! how fragrant to our soul, his person, his office, his relations, his names, his ordinances, righteousness, and grace! Is he to me as *Lebanon, excellent as the cedars!*

83. Christ is compared to a **FIR-TREE** (a). In his debasement, he sprung up in a barren ground, from a degenerate nation, from a debased family, and an impoverished virgin; and grew up in the cold, the barren soil of a blasted world, a low, an afflicted life. How infinite his excellency and comeliness! How untainted his integrity and uprightness! Exalted to the right hand of the Majesty on high, how he bends downward his boughs of promises and influences, that he may dwell with, and be apprehended and held fast by the debased transgressor, the humble soul! How perpetually verdant; *the same yesterday, to day, and for ever!* How unfading his glory! How free from every knot of corruption! How unbounded his sap, his fulness of grace! of glory! In him it pleased the Father that all fulness should dwell. How completely he protects his chosen from the heat, the storm of almighty vengeance, and of the temptations of Satan! How he exposed his head, his heart, for our sake! How sweet! how open! how abundant the access of unclean storks of polluted sinners to enter and abide under the shadow of his branches! My soul, make him thy house, thy safe, thine endless habitation.

84. Christ is compared to an **OLIVE-TREE, or TWO OLIVE-BRANCHES** (b). Infinite is the fulness of grace, which resides in his complex person. Infinite is his readiness to communicate it to his people. And what a sure emblem of perfect peace between God, and my soul! If I hear of him in the gospel, it is the voice of the Lord, saying, *Peace, peace to him that is afar off, and to him that is near.* If I believe; if I feel him in my heart; God keeps me in *perfect peace*: his covenant of peace shall not be broken.

85. Christ is compared to a **CLUSTER OF COPPER**

(a) Hos. xiv. 8. (b) Zech. iv. 11--14

in the vineyards of Engedi (a). If COPHER mean the *cyprian-vine*; Christ resembles it in his abundant, his nourishing, his strengthening, and comforting virtue. If it mean the *cypress-tree*; Christ resembles it in his sweetness, his purity, his healing, and anointing virtue; his ever appearing as our dying, our crucified Redeemer. If it signify the *cypirus* or sword-grass; Christ resembles it in his fruitfulness, his savouriness, his marvellous virtue to strengthen our soul, and heal the bites, the stings, the wounds made by the old serpent. If it mean *dates*, the fruit of the palm-tree; Christ resembles them in his widespread renown, his infinite sweetness, and nourishing virtue. If it denote *balsam*; Christ resembles it in his preciousness, his acceptableness, his sweetness and fragranciness, his preserving, his all-healing, and nourishing virtue. If it be *camphire*; Christ resembles it in his good savour, his healing, his reviving, and exhilarating virtue. He is compared to a CLUSTER: for O the fulness, the sweet, the firm, the mysterious connection of his unnumbered excellencies, graces, blessings, promises!

86. Christ calls himself the TRUE VINE (b). In his humanity, how tender, weak, debated! exposed to contempt and suffering! how spoiled by foxes, by Satan, by Jewish seducers! by Gentile persecutors! But how honourable in his person, his character, and office! How easily; how much injured! how sensible, and observant of it! How quickly he grew up in favour with God, and with men! How early about his Father's business! How he abounds with quickening, with heart warming and enlightening virtue! What sweet, what profitable, refreshing, and medicinal grapes of righteousness, of peace, of pardon, acceptance; of spiritual sonship, sanctification, perseverance, comfort, and eternal glory, he brings forth! what extensive and refreshing shadow of protecting perfections, offices, promises, and providence, he affords to his people! Blessed Vine, why, after thy fruitfulness, wast thou cut down! why burnt in the fire of thy Father's wrath! Not for thine, but for our barrenness, our unprofitableness. Why trodden in the winepress of his indignation! why thy soul troubled, squeezed, and pressed out of measure! Was it that I might

(a) Song i. 14.

(b) John xv. 1.

for ever drink *new wine* with thee in the Father's kingdom! Arise, ye sinners, ye companions of sorrow; take this *cup of salvation*, and call on the name of the Lord. With pleasure, sit every one under the shadow of Jesus, his *own vine*, his *own fig-tree*.

87. Christ is compared to a **ROOT** (*a*). He is the hidden, the invisible God: on earth his glory was veiled: now we see him not, but believing rejoice. How infinitely safe, firm, and unchangeable! how full of sap, of communicative virtue! how he supports how mysteriously he conveys existence, life, and nourishing virtue to his people! In the winter of spiritual indifference, deadness, darkness, desertion, in the storms of persecution, temptation, and trouble, how effectually he preserves them from total withering! Against him, in his person, office, righteousness, and grace, do our enemies with their axe of opposition principally strike. Blessed *Root of David*, and of every other creature, especially of these of the household of faith, nor storm, nor drought, nor axe, nor age, can despoil thee of thy vigour, thy freshness. When the earth and the works thereof are burnt up, shalt thou appear in all the budding glories of the spring: because thou livest, I shall live also.

88. Christ is called the **BRANCH OF GROWTH** (*b*). In his humanity he springs out of the root of Jesse. His humanity has no root of itself, but submits in his divine person. How comely, verdant, and fruitful, with honour to God, and happiness to men! He is a **TOP BRANCH**, sprung of David's royal family; and in himself most excellent and honourable, higher than kings of any land. He is the *branch of the Lord*, raised up by, cared for, and fruitful to the glory of God. He is a *branch of righteousness*; for the display of his righteousness, God sent him into the world, raised him up, and made him bring forth, an *everlasting righteousness*, for our justification; and by his influence are all his children made righteous in good works.

89. Christ is called the **PLANT OF RENOWN**, raised up by God (*c*). In his ancient purpose, in his incarna-

(a) H. iii. 1. Rev. xxii. 16.

(b) Is. xi. 1. Zech. iii. 8.

(c) Ezck. xxxiv. 29.

tion and death, God planted him: in his resurrection and ascension, he raised him up, and gave him glory: in the preaching of the gospel, in the esteem and affection of his people, he continues to exalt him: at the last day he will raise him up to judge the world, and thereby display his astonishing height and grandeur. In his pedigree, his person, his natures, names, his qualities, offices, relations, and work, how infinitely famous! For antiquity; for deep humiliation; for excellent beauty; for never-fading verdure; for nourishing and medicinal virtue; for refreshful savour and shadow; for astonishing fruitfulness in every necessary, every useful benefit; how widely renowned! O publish his name; *declare his doings among the people*; ascribe ye greatness to our Christ: let every one to another, *the fathers unto the children, declare his truth*.

90. Christ is called the ROSE OF SHARON, or field (a). In his birth, he grew out of David's withered root; he grew up in the field of this world, and was therein exposed to contempt, trouble, and death. In the field of his word and ordinance, he is to be found, as the free, the common Saviour of men. In his person God-man, how beautiful and glorious, the honour of creation! His character, offices, his relations, righteousness, and grace, how savoury and refreshful! how effectually, if applied, they cure our heart-burning enmity and malice! our spiritual blindness, despondency, and consumption in sin!

91. Christ is called the LILY OF THE VALLEY (b). Once was he planted in a debased state, in the low valley of our world. To the most wretched sinners, he is offered; and in the humble heart he takes up his abode. How infinitely savoury, pure, comely, fruitful! How high; yet how meek, lowly, and condescending! What an effectual remedy, are his influences, against our spiritual pride, faintness, blindness, hardness of heart, or any like plague! None of the diseases of Egypt, O Saviour, shall come upon me; for thou art the Lord my God, that healeth me. Under my foolish, my sinful attempts, every ailment is hopeless; but thou hast power

(a) Song ii. 1.

(b) Song ii. 1.

over all plagues; when thou wilt, thou canst make me whole.

92. Christ is compared to a BUNDLE OF MYRRH (a). How unbounded and unsearchable! how well connected, and inamissible, his fulness of righteousness and grace! how it endears him to his Father, and his people! how it pleases, refreshes, beautifies, perfumes, purifies, prevents corruption, heals and anoints their soul! Bitter indeed, O Redeemer, were thy sufferings to thee! bitter our cross, which attends thy coming to our soul! but, thyself, how precious an offering to God, how precious a gift of God to men! O, till the night of trouble, of time, be finished, lie between my breasts; dwell near my heart: lodge amid the embraces of my faith and love!

93. Christ compares himself to a CORN OF WHEAT, cast into the ground, that it might die and bring forth much fruit (b). In himself how pure, precious, and substantial! how sweet and durable! In his incarnation he fell into the earth; in his suffering and exit he died; but rose again, grew up to amazing heights of exaltation. Innumerable glories he brought forth to himself and his Father: innumerable blessings he brought forth for the wholesome nourishment of our soul: innumerable saints he brings forth, and renders the blessing and substance of the nations. Feed, my soul, on this *finest of the wheat*. Let my useful life bear witness, that for me Jesus died and rose again according to the scriptures.

94. Christ is called the FIRST-FRUIT (c). First in order of nature, and as the pledge of our resurrection, he rose from the dead. Transcendent and incomparable is his excellency. Solemnly was himself, and, by him, are his saints, consecrate to the service of God. On that day the first fruits of barley were offered, he rose from the grave. On that, whereon the first-fruits of wheat were offered, he returned to bless the nations in the power of his Spirit.

95. Christ is compared to a GREAT ROCK (d). How

(a) Song i. 13. (b) John xii. 24. (c) 1 Cor. xv. 20. (d) 11. xxii. 2. Matth. xvi. 18. Matth. vii. 24. 25.

infinitely high! how firm! unchangeable! invincible! What a boundless mine of precious; of more than golden blessings! What a source of living, of life-giving waters! What a furnished herbary of medicinal simples *for the healing of the nations!* What a sure foundation of our hope! our endless felicity! What a safe, a lofty, a curious residence! where no enemy can annoy us! where we are sheltered, protected, and refreshed, with divine perfections and providence! where we enjoy the most clear, extensive, and pleasant prospect of the whole fullness and ways of God! Blessed *Rock higher than I*; more excellent; sufficient to overshadow me! Lofty *munition of rocks*, cause my soul to mount up, and reside in thee; so shall I see the King in his beauty, and the land that is very far off: bread shall be given me, and my water shall be sure. Rock of ages, while I am in this weary world, this weary estrangement from my God, be thou my *rest* and my *refreshing*. Smit by the Father's wrath, pour me forth streams of oil, of honey, and butter. Never envy, my soul, the portion of the wicked: their rock is not as my rock, mine enemies themselves being judges.

96. Christ is compared, perhaps, to mount CARMEL (a). As God, how infinitely high! As Mediator, how exalted! In him, on the one hand, how wide our prospect of creation and time! on the other, of the sea-like perfections of God! of unbounded eternity! How fertile he, of grace and of truth! How productive of glory to God, and blessings to men! Planted in him, how we abound in the *fruits of righteousness*, to the praise of the glory of his virtue and grace! But if the word signify CRIMSON, Christ resembles it, in bearing our sins, in suffering their punishment; and in receiving his royal and glorious reward. Suppose, my soul, thou resist unto blood, striving against sin, let thy conversation be in heaven, whence I look for the Saviour: let the fruits of the Spirit in all goodness be in me, and abound; so shall I never fail.

97. Christ is compared to LEBANON, that goodly mountain on the north of Canaan (b). How infinitely

(a) Song vii. 5. (b) Song v. 15.

higher than angels and men! How far above all heavens ascended! How great! how unfading his comeliness and excellency! how pleasant to behold! How fragrant and precious his product! his unfailing fruits of righteousness and grace! What unnumbered cedars of saints grow up in him! What cleansing and refreshful streams of mercy flow from his bowels! How fully he protects our promised land, our new-covenant state, from the northern blasts of devouring wrath! And happy! happy! in him are no dens of lions, no lodging of leopards. Be thou my residence, my *dwelling-place in all generations.*

98. Christ is compared to a LITTLE STONE, *cut out of the mountain without hands*, which broke in pieces Daniel's fourth beast, and became a great mountain, which *filled the whole earth* (a). In his debasement, how low his condition! How is he despised and rejected of men! How much unknown to, and disesteemed by the saints! How sovereignly sent of God to save us! How conceived and born into human nature by a virgin, who knew not a man! To make way for his spiritual kingdom, he overthrew the Heathenish empire of Rome, and subdued the nations to himself. A time cometh, when the knowledge of him shall cover the whole earth, as the waters cover the sea; when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. O blessed Mountain, fill my country, my house, my heart!

99. Christ is called a STONE, *living, chosen, precious, and tried* (b). How firm, strong, immutable, and lasting! He hath all *life in himself*, and *quickeneth whom he will!* How infinitely valuable, and dear to God, angels, and saints! The desire of all nations! The gold that perisheth not! The inestimable jewel, that makes multitudes boast themselves, because they are become exceeding rich! JEHOVAH chose him to be our Mediator, and tried him in the fire of his indignation. The saints choose him for their husband, their all; and try

(a) Dan. ii. 34. 35.

(b) 1C. xxviii. 16. 1 Pet. ii. 8.

him, by dependence on him, in their conviction, their temptations, and fiery troubles.

100. Christ is called *ONE STONE upon which are seven eyes (a)*. How infinitely firm and durable! How distinguished! unmatched! The *chief among ten thousand*! Of what perfect, what divine knowledge is he possessed! His it is to know and direct all things; to observe, to pity, and regard his chosen in every state and case. On him how fixed his Father's *eyes*! With what pleasure he views his person! his undertaking! his incarnation! his life! his death! his resurrection, and ascension! his intercession for us! How fixed on him the *eyes* of the blessed Spirit, to take of his, and shew it unto us! How fixed on him the *eyes* of angels, to admire, depend, and wait on, worship, and serve him! How fixed on him were the *eyes* of ancient believers, looking, and longing for his coming, into the likeness of sinful flesh! They saw his day afar off, and rejoiced to see it. How fixed on him the *eyes* of all saints, looking to him for pardon, for righteousness and salvation; and longing for his second appearance! When he cometh with clouds, how fixed on him the eyes of every rational creature! Every eye shall see him; and all wicked kindreds of the earth shall wail because of him. With what burning love, ravishing wonder, and enrapturing praise, shall holy angels, and ransomed men, for ever gaze on his person, and see him as he is! To him look, my soul, that thou mayst be lightened. On him let my waiting eyes be set. Beholding as in a glass the glory of the Lord, be thou changed into the same image from glory to glory, even as by the Spirit of the Lord. He is the stone of which God *engraves the graving*. Upon the palms of his hands, are divinely engraven the names of all the chosen; their salvation is put under his care and management. They are graven on his heart. Divinely was he constitute their kind representative and surety, and appointed to appear in the presence of God for us. In respect of manifestation, how deep engraven, on his person and office, are the perfections of God! How gloriously engraven on his humanity, the adorning graces of the Holy Ghost!

(a) Zech. iii. 9.

In his debasement, how marked with wounds and bruises ! how divinely made perfect through suffering ! In his exaltation, how divinely marked with glory and honour !

101. Christ is called a *stone of stumbling*, and *rock of offence* (a). At his humble birth, his debased life, his ignominious death, and sorry retinue of disciples ; at the holiness of his law, the searching and evangelic nature of his doctrine ; at the simplicity of his ordinances, the meanness and misconduct of his followers, provoked did the Jews, and do many others, to their spiritual hurt, to their everlasting ruin, refuse to embrace and obey him. *Blessed, O Jesus, is he whosoever is not offended in thee.*

102. Christ is compared to a *way* (b). By his Father's royal appointment, he came into this world. Every impediment of our access to God he removed, and left us an example to walk in his steps. Through his mediation, his atonement and intercession, we must *go out* to our warfare with Satan, with the world, and our lusts ; must *go forth* to trade with heaven in the free receipt of all the fulness of God ; and to *walk* in holiness towards the celestial bliss. In the gospel, his person and office are exhibited, as the sole means of JEHOVAH'S kind visits to us, and of our passage from Satan to God ; and from sin and misery to grace and glory. In THIS, all who hear the gospel are fully warranted to enter and walk ; and by him are they graciously received, freely supported, perpetually directed, and finally ushered into endless felicity. *O new and living way* of holiness, in which men shall not remain unclean, though it *be for THOSE* ! *O sure, safe, easy, plain, pleasant, heavenly ! O costly, free, divine way !* may foolish I walk in thee, without erring ! United to thy person ; justified by thy blood ; influenced by thy love ; enabled by thy strength ; subject to thine authority ; acting as under thine eye ; alway intending thine honour ; let me follow thee, *go up and down* in thy name, and *walk humbly* with my God.

103. Christ is compared to a *GATE* and *DOOR* (c). By the wisdom, the power, and authority of God, he is constitute the proper means of our admission to the

(a) 1 Pet. ii. 8.

(b) John xiv. 6.

(c) John x. 9.

church, and the offices thereof: the only means of our access into a gracious state, or into the knowledge, favour, and presence of God: the sole means of our defence from the storm of divine wrath, or the violence of our spiritual foes. Through him alone, JEHOVAH bestows his gracious alms of a full salvation, on these destitute sinners, who apply for the same: and in him alone, are our prayers and services accepted. Now, in the promises, the invitations, and offers, of the gospel, he is wide opened to men; *him that cometh to him, he will in no wise cast out.* At death this exhibition will be shut to us; at the judgment, to all his despisers: for ever, shall these, who are found without him, be confirmed in their miserable estate. He is represented as various, as *twelve gates*, three looking towards every airth: he is preached to sinners in all the ends of the earth; and O their free, their abundant access to God by him! He is represented as *gates of pearl*: for, O his unbounded preciousness and excellency, in his person and mediation! And, blessed be the Lord, he is open night and day, in every case, a ready means of access to God. They that come to him shall, in spiritual liberty, *go in, and out*, and find pasture; but shall *no more go out* from their gracious state. By this *gate of God*, let me enter in, and bless the Lord.

104. Christ is compared to an HABITATION, and dwelling-place (a). How furnished with every necessary accommodation, all spiritual provision! His righteousness and strength are the *covering*: his love the *bed* to refresh, and the *fire* to warm and dissolve our heart: his flesh and blood; his person, righteousness, and purchased benefits, are the nourishing *provision*: he, his Father, and blessed Spirit, the delightful *companions*. With transcendent pleasure and gladness, his people abide in their state of union and communion with him. With familiar boldness, they receive and improve the righteousness, peace, pardon, acceptance, adoption, wisdom, sanctification, and redemption, which are lodged in him. Where, my soul, dwellest thou? Is Christ thy home? Hail then thy happy state! No plague shall come near thy dwelling. Charge me, my conscience, to be a

(a) John vi. 36

keeper at home, that my HOUSE may guide me: never let me be a bird wandering from her nest.

105. Christ is compared to a COVERT and HIDING-PLACE (a). Secretly and mysteriously, in his person, righteousness, power, and love, are the persons, the life, safety, happiness, and comfort of his people, hid, and infallibly secured, from the avenging fury of an angry God, and against all danger and hurt, from sin, Satan, the world, death, or hell. Am I hid in him? Let rains come, and winds of temptation blow; no evil shall come near me. Quickly, O mine enemies, shall you seek me, and shall not find me: nay, even now, whither I go, ye cannot come; for into his heart, his hand, the Lord hath shut me in.

106. Christ is called a SANCTUARY and REFUGE (b). What a sufficient shelter and residence for guilty and bestormed sinners! How divinely prepared and allotted them, to flee to, for protection from avenging justice, from a broken law, a raging devil, and an evil world! And in him we are to live, denying ungodliness, and worldly lusts, and walking soberly, righteously, and godly, offering the proper sacrifice, and incense of prayer, of praise, and of good works unto God.

107. Christ is compared to a TENT and SHADOW (c). How divinely reared! By his imputed righteousness, how sweetly he saves his people from the scorching heat of God's wrath! By his power and love he protects them from the windy storms raised by Satan and wicked men; and gives them a sweet, a refreshful rest in himself. This, my soul, is thy rest, and thy refreshing.

108. Christ is compared to a REST or RESTING-PLACE (d). For sinful men, wearied with fulfilling their lusts, with bearing their troubles, with enduring the shocking views of their sin, and their punishment, has God prepared him. The imputation of his righteousness removes our burden of guilt. The faith, the sensible perception of it, removes our burden of legal conviction. The effectual intimation of his love makes our heart to cease from her sinful and legal courses; and de-

(a) If. iv. 6. and xxxii. 2. (b) Heb. vi. 19. (c) If. iv. 5.
(d) Matth. xi. 28. Psal. cxvi. 7.

livers her from her burden of carnal care. The faith of his unstinging our trouble, our death, and of his sympathizing with us therein, and making them to work for us a *far more exceeding and eternal weight of glory*, removes their oppressive load. The faith of his veracity pledged in his promise, dispels every despondent fear, relative to our own or the church's interest. In him we enjoy the firmest establishment in grace; the most powerful security against spiritual wandering; the fullest satisfaction to all our desires; and the sweetest refreshment, joy, and comfort to our soul. Return to this rest, O my soul, for the Lord hath dealt bountifully with thee.

109 Christ is represented as God's HABITATION; his *resting place*; his THRONE of *grace* (a). Not only is the Father in him, by mutual coexistence of nature; but eminently and eternally is he glorified by, satisfied with, delighted in, and rejoices over him, as our Mediator. In him is God ever accessible to our humble requests, and ever found ready to bestow his purchased mercy and grace. Go therefore *boldly, my soul, to his throne of grace*, that thou mayst *obtain mercy, and find grace to help in time of need*.

110. Christ is compared to a FOUNDATION (b). First, in order of nature, are his person, his office, his righteousness, and intercession, placed by his Father, as the firm, the eternal principle, support, security, and ornament of his whole dispensation of mercy and grace; and of every doctrine, ordinance, and true member, of the church; and of all our religious worship and service; and of all our hopes of eternal felicity. *Another foundation can no man lay, than that which is laid, which is Christ Jesus*. Be thou, my soul, grounded in him; nor do thou build on them the *hay and stubble* of legal righteousness, of fanciful opinions, or unwarranted practices.

111. Christ is called the CHIEF CORNER-STONE (c). Despised and rejected indeed he was, by the Jewish builders, their rulers in church and state: but by his person, his office, his relations, his righteousness, his

(a) 2 Cor. v. 19. Heb. iv. 16. (b) 1f. xxviii. 16. (c) Eph. ii. 20.

intercession, power, and love; is the whole new-covenant building of mercy, the whole temple of the church, Jewish or Gentile, militant or triumphant, the whole structure of grace in every believer's heart, mysteriously and beautifully unite, regulate, adorned, supported, strengthened, and preserved. Blessed Corner-stone, cement my soul to thee.

112. Christ is compared to a *NAIL in a sure place* (a). On him, as irrevocably appointed of God, to be our sole, our all sufficient Mediator, does every purpose, promise, and providence of God, relative to our salvation; does the whole doctrine, worship, discipline, and government, of the church; every office, officer, and member thereof; and every person, privilege, gift, and grace, of his people, firmly and safely hang, and depend. Here hang, my soul, thy life, thy hope, thy work, thy care, thy ALL.

113. Christ is represented as *FOOD INDEED, and BREAD OF LIFE* (b). Broken and bruised for our sins; trodden in the wine-press of his Father's wrath; roasted in the flames of his indignation; his person, his righteousness, and saving benefits, are the most excellent, the wholesome, pleasant, nourishing, the strengthening and medicinal, the universal, absolutely necessary, and never-forsaking provision of our soul, which begets, restores, maintains, and perfects our everlasting life. *Bread that cometh down from heaven*, true, substantial provision, given of God to us, starving sinful men; may I, with all saints, daily by faith receive thee, with earnest desire, particular appropriation, and inward delight. *Evermore give us this bread*.

114. Christ is called the *HIDDEN MANNA* (c). Himself and his fulness are the heavenly, the divinely prepared, the free, the all-suiting provision, on which his chosen people are for ever nourished and fed. How invisible and unknown to a carnal world! How much at present unknown to the saints! How incomprehensible in any state, to angels or men! Ever may my soul have this *Bread to eat*, which the world knows not of.

(a) 1st. xxii. 21. -- 24. ii. 17.

(b) John vi. 55. 41.

(c) Rev.

115. Christ is compared to RAIMENT (a). How exactly suited to our condition, are his imputed righteousness, and imparted grace! How they hide; they remove, our sinful deformity, guilt, and pollution! How they protect from scorching heat, from freezing cold, and every other spiritual hurt! How comely and acceptable they render us before God, angels, and good men! What spiritual health, what warmth of affection to good, they promote! How they qualify us for good works, and distinguish us from the rest of the world! They are *white raiment, fine linen, clean and white!* How pure and beautiful! How comely a badge, that we are *more than conquerors* of sin, Satan, and the world; and do *always triumph* in him; are at peace with God; are *kings and priests* unto him; and always called to rejoice in him, as the God of our salvation! How they extract our corruption, and refresh our heart! They are a *wedding garment*, applied in the moment of our mystical marriage to Christ. How transcendent their richness, and beauty! How ornamental to our person and nature! How far preferable to any other covering! His righteousness imputed, is the ground of our joy; the foundation of our right to the presence and favour of God. His grace imparted, is the occasion of our spiritual joy; the mark of our union to Christ; and the substance of our meetness for his fellowship, and of our becoming a joy and rejoicing to him. Not only profess, but, *put on*, my soul, the *Lord Jesus, and make no provision for the flesh to fulfil the lusts thereof*: let my garments of a holy, cheerful conversation, be *always white*; and let my head, my heart, *lack no ointment* of his grace.

116. Christ is compared to GOLD *tried in the fire* (b). How solid and substantial are his person and truths! How comely, pure, and unmixed! How precious, incorruptible and lasting! What an enriching, a satisfying treasure and ornament! How tried in his Father's estimation; in his own fiery sufferings; and in his people's hot tribulation; and yet alway found sufficient and genuine! Effectually counsel me, O Jesus, to buy this *gold*

(a) Rom. xiii. 14. Rev. iii. 18. and xix. 8. Matth. xxii. 11.
12. (b) Rev. iii. 18.

tried in the fire, that I may be rich; and thy *white raiment* of imputed atonement, that I may be clothed; and that the shame of my *filthy*, my sinful *nakedness*, do not appear.

117. Christ is called the PEARL of great price (a). How wonderful his divine, his human generation! Who can declare it? Not *round*, in shape, but the everlasting God, an absolute fulness of spiritual excellency! How solid, substantial, comely, and glorious! How truly he reconciles hearts, *makes peace by the blood of his cross*, and is the *one Mediator between God and man*! How adorning, preserving, healing, strengthening! how enriching, and ennobling his virtue! What care; what diligence it requires to find him! How oft, diving amid waves, and floods of guilt, corruption, and trouble, are we in danger of being torn asunder by Satan and his agents! How precious! not millions of worlds; not the obedience of angels or men; but only thine own bleeding righteousness, can purchase our title to thee. Yet ah how few possess, desire, or know, thine excellency! Having found thee in the gospel, let me deliberately consent to sell all, disesteem all, forego all, to *win Christ*, and be found in him, and he in me the hope of glory. Tread not, my soul, on him: turn not again to tear the Father that giveth him.

118. Christ is called a TREASURE hid in the field (b). How precious and inexhaustible his excellency and fulness! How he satisfies, enriches, ennobles, and, before God, devils, and men, emboldens such as possess him! What blessings, useful, lasting, invaluable, unnumbered, are comprehended in him! In him are all the promises and benefits of the new covenant, summed up! On him his saved nations for ever live; and of him do they boast and glory! With infinite skill is he securely deposite in the purpose, the power, the love, the faithfulness of God; in the field of inspiration: divinely is he laid up, hid, and concealed, that carnal, careless sinners, behold him not. 'O for a firm, a lively faith, to claim the Almighty's word, and call the treasure all my own! Be it hid for ever in the treasury of my heart.

(a) Matth. xiii. 45. 46.

(b) Matth. xiii. 44.

119. Christ is compared to a TREASURY OF STOREHOUSE (a). In him, as Mediator, God-man, hath God hid, lodged, and secured, all the blessings of the new covenant, rich, innumerable, and everlasting; that they might be ever near to us; none of them be lost; and that he might be honoured in the conveyance thereof. Without receiving him, we obtain no saving benefit; and in embracing him, we obtain all inexhaustible stores of grace and glory. Fear God, my soul, *there is no want to them that fear him.*

120. Christ is compared to a refiner's FIRE and fuller's SOAP (b). By the pure preaching of his word, he removes drossy and spotted errors and heresies. By the influence of his Spirit, he purges out spots, and drossy corruption from our heart. By common or special influence, he renders spotted persons apparently, or really, pure in his sight. By fearful judgments, he removes the spots, the wicked persons, of a nation or church, into endless wo. Who may abide the day of his coming!

121. Christ is compared to a STANDARD, ENSIGN, OR BANNER (c). The elevation of him in his person, his faithfulness, and love, in the ancient council of peace; in the Old Testament promises and types; in his incarnation, life, death, resurrection, and glory; in the gospel revelation, and saving discovery of his excellency; is God's great signal of war with sin, with Satan, and the world; and of his victory over them; and of our peace with God, with our conscience, with holy angels, and good men: it is the grand means of dispiriting Satan and his allies; and of gathering and enlisting us to Jesus himself; the great means of exciting, encouraging, and directing us in our spiritual conflicts, and enabling us to obtain complete victory therein. He is represented as a *standard bearer among ten thousand*. In the above manner, and for the mentioned purposes, he lifts up himself, and goes before his people in their spiritual war. Be thou, my soul, *strong in the Lord, and in the power of his might.*

(a) Col. i. 19.
lix. 19.

(b) Mal. iii. 2.

(c) 1s. xi. 10. and

122. Christ is compared to a STAFF, a STAY, or SUPPORTING friend (a). By dependence on his righteousness, his power, his love, his intercession, and faithfulness, are his chosen people supported under their burdens, of guilt, of corruption, or trouble; and enabled to walk up through this wilderness world, to the high, the promised land of endless felicity. For ever, O Jesus, let me lean on thee.

123. Christ is like the CHARIOTS of Amminadib (b). How quick! how majestic his love approaches, to relieve and comfort his distressed saints! in what easy, safe, quick, and royal manner, he bears and carries them, through this waste howling desert, into eternal happiness!

124. Christ is called WONDERFUL (c). What countless! what unsearchable mysteries and miracles of infinite, eternal, and immutable, being, wisdom, power, holiness, justice, goodness, and truth, are exhibited in his person, his office, appearance, and work! In him every wonderful union created, or divine concurs, and every marvellous purpose, doctrine, promise, and providence, doth centre! How incomprehensible his divine excellencies! his eternal generation! his assuming the likeness of sinful flesh! How deep his abasement! how high his exaltation! how finished his righteousness! how tender his love! how incomprehensible his whole work! how strange his bounty! how marvellous his habitation in us! and his returns to bless us! Ask, my soul, pry into, his name; *for it is secret*.

125. Christ is called ALL IN ALL (d). He is in all places, in all the churches, and all the hearts of his people. He makes and performs all things: he comprehends all excellency, transcends all creatures, contains, and bestows all good. He is the Creator, the preserver, the governor, disposer, heir, and end of all creatures; the antitype, the substance, the scope, and end of all divinely institute ceremonies; the deviser, the foundation, the means, and end of all divine purposes; the maker, the furnisher, the publisher, the confirmer, the

(a) Song viii. 5. (b) Song vi. 12. (c) 1c. ix. 6. (d) Col. iii. 11.

fulfiller, the substance, centre, and scope, of all gracious promises; the author, the revealer, the exemplifier, the subject, and end of all inspired doctrines; the giver, the fulfiller, the end of all sacred laws; the contractor, the magnifier, and executer of all divine covenants; and the purchaser, price, dispenser, matter, and end of all saving privileges. He is the institutor, maintainer, substance, and scope of all gospel ordinances; the author, the object, the example, the preserver, restorer, increaser, and finisher of all Christian graces; and the cause, the pattern, the motive, the assistant, the director, and means of acceptance, in all holy exercises. All-comprehending Lord, art thou MY GOD, and MY ALL?

126. Christ's name is like OINTMENT poured forth (a). Apprehended by faith, his person, character, office, relations, righteousness, and grace, have a most free, a most extensive, precious, and sweet-smelling influence, to quicken, cleanse, mollify, heal, strengthen, exhilarate, and adorn our soul, and fit them for wrestling with Satan and our lusts; and for running in the way of God's commandments. Be thou, my soul, *a good savour of Christ*, to all around.

127. Christ's love is LIFE, and BETTER THAN LIFE (b). It is the source, the begetter, the restorer, the maintainer, and perfecter of our spiritual life; the bestower, conservator, and substance of our eternal life. How inexpressible its comforts! How it sweetens my natural existence! heals my maladies! redresses my grievances! enriches my soul with God as her portion! and enraptures my heart! How much more precious, pleasant, lasting, sure, and useful than this natural life! When *heart and flesh faint and fail*, it shall be my *eternal excellency, and joy of many generations*.

128. Christ's love is compared to WINE (c). By his being trode in the wine-fat of his Father's wrath, was it manifested, and prepared. How precious, pleasant, and distinguishing is it! What a reviving, comforting, healing, appetizing, invigorating, and emboldening influence hath it on our heart! And for antiquity, dura-

(a) Song i. 3.
i. 2. 4.

(b) Psal. xxx. 5. and lxiii. 3.

(c) Song

tion, harmlessness, freeness, purity, plenty; and for its power to quicken the dead in trespasses and sins, preserve from death eternal, and create joy unspeakable, and full of glory, how far it exceeds the best wine! Drink hereof abundantly, my soul, that thou mayst forget thy sorrows, and remember thy misery no more.

129. Christ's love is compared to a BANNER displayed in a banqueting-house (a). While he opens his word to his people; while he admits them into covenant-union, and entertains them with special intimacy with himself; how his love engages and draws their heart to his service; and excites, encourages, strengthens, distinguishes, directs, and protects them in their spiritual conflicts with Satan, the world, and their lusts! Thus let me fight with *principalities and powers*, and with *spiritual wickedness in high places*.

130. Christ's righteousness is called BLOOD (b). By the shedding of his blood he finished it. Closely it adheres where-ever it is applied. How marvellous its efficacy to quench the fiery indignation of God, the fiery darts of Satan's temptation, and the flaming enmity of our corrupt heart! The *sprinkling* of it, imports a real, a close, a liberal, full, kindly, and skilful application of it to our conscience, by the Spirit of God. *To him who loved us, and washed us from our sins in his blood, be glory and honour for ever and ever. Amen.*

131. Christ's righteousness is called CLEAN WATER (c). It is the pure righteousness of God. How sweetly it refreshes our heart, purifies our conscience from dead works, purges off all our guilt; and, before God as a judge, renders us clean every whit, whiter than the snow! Blessed water, how plentiful! how common and free! how useful, quickening, and refreshing! how it spreads its virtue; penetrates into my heart! How unhampered my access to drink of, or bathe myself therein!

132. Christ's righteousness is compared to a BREAST-PLATE (d). Imputed by God, applied by faith, it protects our soul, repels Satan's accusations, resists his fiery

(a) Song ii. 4.

(b) 1 Pet. i. 2.

(c) Ezek. xxxvi. 25.

(d) Eph. vi. 14.

temptations,

temptations, and secures us from the condemnation, the vengeance of Heaven.

Christ's righteousness is compared to a garment or linen robe. See N^o 115.

CHAP. III.

Of metaphors respecting the Holy Ghost.

1. **T**HE Holy Ghost is compared to an AMBASSADOR (a). Agreeable to the dispensation of the new covenant, he is sent by; he comes in the name of Jesus Christ, the King of nations, and of his adored Father. And with infinite wisdom, power, and solemnity, he, in the word of the gospel, proposes to our soul a treaty of peace with God, of marriage with Christ, and of traffic with heaven. Powerfully he persuades us heartily to accept thereof; and by sealing us up to the day of redemption, he irreversibly ratifies the agreement. And ah! how vexed, how grieved with our rejection of his proposals; our resistance to his motions, and his striving with our conscience! *Grieve not, my soul, the holy Spirit, whereby I am sealed to the day of redemption.*

2. The Holy Ghost is called an ADVOCATE (b). By his word, by the miracles and common operations that attend it, he pleads the cause of our adored Redeemer against an evil world. By his saving discoveries and influences, he pleads it in our heart, against our corrupt lusts, and affections; and against the false and injurious allegations of Satan. According to the will of God, he makes intercession for the saints, exciting them to prayer; endorsing their requests; directing and enabling them to present them at a throne of grace; and wait for the gracious answer thereof. Blessed pleader, make intercession for and in me, *with groanings, which cannot be uttered.*

3. The Holy Ghost is compared to a TEACHER (c). Possessed of a comprehensive, an infinite knowledge of all

(a) John xvi. 7.
(c) John xiv. 26.

(b) John xvi. 8.--10. Rom. viii. 26. 27.

things; and notwithstanding of the most fearful contempt and opposition, he, with amazing skill, care, kindness, and patience, seasonably and effectually inspired, and still opens up the mysterious doctrines, laws, promises, and threatenings of the oracles of God, and fixes them in our memory and heart. He shews us the sinfulness and misery of our fallen state: shews what and whose we are. He enlightens our mind in the knowledge of the person, the offices, the relations, righteousness, power, and love of Jesus Christ: and instructs us how to receive and improve him, as made of God to us *wisdom, righteousness, sanctification, and redemption*. He teacheth us the way to manage our heart, our time, our gifts, our grace: how therewith, best to promote the glory of God, and our own, and our neighbour's real and lasting felicity. His presence, how inestimable a blessing! his absence, how fearful a plague! When sinners remain hardened in sin, how oft he ceases striving with their conscience, and gives them up to the lusts and imaginations of their evil heart! Unmatched instructor, *open thou mine eyes, that I may see wondrous things out of thy law*. Instruct and teach me in the way wherein I should go.

4. The Holy Ghost is compared to a WITNESS (a). With unbiassed fidelity, unsullied clearness, and evidence, he *testifies against* us; undeniably proves to our conscience, the truth, the heinous nature, of our crimes: he *testifies of Christ*; convincingly proves to our soul, that he is infinitely glorious, powerful, suitable, able and ready, to save us, who are lost: he *testifies* of the promises of the new covenant, that they are adapted to our case, and divinely directed to our conscience: he *testifies* the truth of our gracious estate, *witnessing with our spirits that we are the children of God*; exciting and shining on the grace within us, and on the marks of it noted in the word; and persuading us of the true similitude betwixt them: he *testifies* the sincerity of our good works, *witnessing with our conscience*, that they proceed from Jesus' presence in our heart, are agreeable to God's law, and acceptable in his sight.

5. The Holy Ghost is compared to a LEADER

(a) John xv. 26. Rom. viii. 16.

and GUIDE (a). Possessed of a perfect knowledge of the wilderness and sea of a present evil world, and of the course proper for every believer therein, he comes to them in their time of need, continually abides with them, dwells in their heart, and by his word, and influence, leads them to the promise, the person, the blood and righteousness, power and fulness of a Redeemer; he encourages their spirit; directs them to their duty; and points out the dangerous errors, habits, and practices they ought to avoid: he protects them from the assaults of sin, Satan, and the world; and at last brings them safe to the desired habitation of endless felicity. To thee, good Spirit, I resign my blind, my bewildered soul; lead thou me to the land of uprightness: let me no more complain of rough ways; it is the Lord who leads me about to humble me, and to prove me, and to do me good in my latter end.

6. The Holy Ghost is called the COMFORTER (b). How kindly he sympathizes with the saints in their manifold afflictions! he comes to, abides with, and is highly desired and esteemed by them. Tenderly he examines our case, reproves what is faulty, and enables us to wash off its guilt in a Saviour's blood, and in his strength, mortify the deeds of the body, that we may live. In his word he seasonably presents the most sweet, and substantial, and sure grounds of spiritual comfort: that Jesus the Son, the sent of God, has borne our griefs, carried our sorrows, satisfied for our sins, and brought in an everlasting righteousness to cover our guilty souls: that, well pleased for his righteousness sake, God who loves us with an everlasting love, doth in the promise give himself to be our God: that in the new covenant promises, the whole fulness of God is brought near and secured to our soul: that our manifold troubles flow from redeeming kindness, are light and short; but useful to promote our sanctification; and work for us an exceeding and eternal weight of glory: that we shall be for ever with the Lord, filled with his fulness, and made like him, by seeing him as he is. These he determines our heart to apply, and so quickens, supports, refreshes,

(a) John xiv. 16. 17.

(b) John xiv. 26.

sanctifies, and fills it with *joy unspeakable and full of glory*.

7. The Holy Spirit is represented as a GUEST, an INHABITANT (a). His person being infinite, and all the saints the one mystical body of Christ, he, in his person and influence, resides in each of their hearts. This dwelling he chuses, prepares, and furnishes for himself, and is, with inexpressible delight, ever present and operative therein. Blessed one, let all my powers be filled with thy glory. If I have not thee, I am none of Christ's.

8. He is compared to a DOVE or TURTLE (b). In subsistence he is distinct from the Father and Son; is a complete, a divine person in himself. How infinitely glorious, pure, and holy! How meek, condescending, and peaceable! How firmly he cleaves to such as are once joined to him! How swiftly he flies to relieve and comfort them! How affectionately he delights in them! how convincingly he informs their conscience, that the winter-storm of God's wrath is past, and the floods of his vengeance dried up! And, by resting on Christ and his members, how mysteriously he conveys his quickening, sanctifying, meekening, and refreshful influence!

9. He is called the POWER or FINGER of God (c). Operating in his person, with what astonishing might and skill, doth the divine nature make, furnish, and adorn the works of creation, providence, and redemption! Come, my soul, behold *the doing of the Lord*: let it be wondrous in thine eyes.

10. He is compared to FIRE, and called *the spirit of burning* (d). How powerfully his influence penetrates into the inmost recesses of our soul! How it enlightens our mind; melts, softens, and subdues our will; purges our conscience; warms and quickens our affections; comforts our heart; consumes our dross, rendering us *holy as he is holy*, and enabling us to ascend in heavenly desires, affections, and meditations! But ah! how hindered, obscured, and quenched, by carnality of mind; by sensuality; sloth, or presumptuous sinning! He is represented by *cloven tongues of fire* sitting on the apostles,

(a) Rom. viii.
i. 34. and xi. 20.

(b) Matth. iii. 16. Song ii. 12.
(d) 1st. iv. 4. Acts ii. 3.

(c) Luke

to denote his qualifying them zealously, successfully, and in divers languages, to preach the everlasting gospel. He is called *seven lamps of fire*, to denote his perfect fulness of enlightening and heart-warming influence.

11. He is compared to WIND (a). In what a sovereign, surprising, incomprehensible, invisible, piercing, powerful, and conquering manner, do his convincing, his illuminating, his renewing, comforting, strengthening, his heart melting, drawing, enlarging, sanctifying, his lust-cooling, sin-mortifying, his interceding, witnessing, and sealing influences, affect our soul! His influences are represented by a *rushing mighty wind*; to signify, that nothing can withstand their power. They are called *four winds*; to denote their abundant variety; their fitness and readiness to answer every man's case. His convincing influences are called the *north wind*, because often boisterous, always nipping to our conscience, causing us to tremble on account of our sinful nakedness and guilt. His enlightening and comforting influence is called the *south wind*, because it delights, warms, refreshes, and fructifies our heart.

12. The Holy Ghost is compared to RAIN and DEW (b). What a free, a sovereign, a seasonable gift of God to men! How gently; how gradually; how extensively, and irresistibly, do his influences descend on our soul! and on some, while others are passed by! How absolutely necessary in the seed-time of conversion; and in the season of spiritual drought, whether occasioned by desertion, or caused by carnal care, and prevalent lust! How oft they descend in consequence of fervent prayer! And what a beneficial, softening, and refreshing, fructifying, and adorning mercy to the church!

13. He is compared to WATER (c). How absolutely necessary his influences to our spiritual life! In the gospel, how generally offered and free! How effectual to quench the fire of lust, of pride, of passion, hatred, malice; to extinguish the *fiery darts*, the temptations of Satan; to cleanse away our sinful defilement; heal our spiritual wounds and bruises; soften our stony hearts, and ren-

(a) John iii. 8. Ezek. xxxvii. 9. Song iv. 16. (b) Is. v. 6.
John iii. 5.

der them susceptible of impressions by the word, the providence of God! How sweetly they refresh our languishing soul; quench our sinful thirst after carnal things; nourish our new man; render us strong in gracious habits, and fruitful in every good word and work! God's *pouring out* this water, denotes his liberal and abundant communication thereof. His *sprinkling* it on us, imports his real, his close, his plentiful, kindly, skilful, and gradual application thereof.

14. He is compared to **WATERS; RIVERS; and FLOODS** (a). How pure, perpetual, free, patent! How abundant, powerful, unsearchable, spreading, and all-overcoming his influence! How pleasant, refreshing, cleansing! How fructifying, enriching, adorning, and protecting! How, on some occasions, they overflow the banks of ordinances, their ordinary channels! By these, how sweetly we trade with God, in receipt of his free favours, and returns of holy duties; and with men, in the exercise of charity and brotherly kindness! By them, how sweetly are we separate and distinguished from carnal men; are protected from our spiritual foes; and at last carried out into the ocean of endless felicity! He is called *living waters; water of life; a well of water, springing up to everlasting life*. His influences are ever fresh and running; and do beget, restore, maintain, and perfect the life of our soul. His *proceeding from under the temple; from Jerusalem; from under the throne of God, and the Lamb; his running beside the altar in the midst of the city towards the east, to water the valley of Shittim; and running into the dead sea, causing every thing to live, and be fruitful; healing every thing except the marishes, and continuing both summer and winter*; imports, that his saving influences are the fruit of Jesus' death, and of God's being pacified and pleased in him; that they are easily and equally accessible to all in the church; that they water the lowly, fructify the barren, quicken the dead, and make all that are ordained to eternal life to revive, and live by faith on the Son of God; that they are to be obtained, and do attend the

(a) Is. xxxv. 6. and xlv. 4. Zech. xiv. 8. Rev. xxii. 17. John iv. 14. Ezek. xlvii. 1.---13. Rev. xxii. 1. 2. Joel iii. 18.

faints, in every case, pleasant, or distressing. Blessed River, O quicken and *make glad the city of our God*. May thy floods prevail, till our highest mountains of corruption, error, and division, be covered.

15. The Holy Ghost is compared to WINE (a). Is not his saving influence the fruit of Jesus' pressure, in the fat of his Father's fury? And how refreshing, exhilarating, nutritive, strengthening, and emboldening to our soul! How, blessed Spirit, it refreshes my languishing heart, and restores her again! How it fills me with joy and gladness; strengthens me in the Lord my God; enables me to run in the way of his commandments, when thou hast enlarged my heart; makes me to rejoice in God my Saviour, rejoice in tribulation, and fill my mouth with his praise all the day! How it emboldens me to come near unto God, even to his seat, and plead my very crimes, as an argument for mercy! Refreshed with this wine, I seek out my spiritual enemies; and in the name of the Lord destroy them. Though ten thousands rise up against me, in this I am confident: dauntless, I resist the devil, till he flee from me; crucify the flesh, with her affections and lusts; glory in the cross of Christ, by which the world is crucified unto me, and I unto the world.

16. The Holy Ghost is compared to MILK (b). How pure and unmixed his influence! How sweet and pleasant! How nourishing under weakness! How natural provision to the heaven-born soul! How medicinal and healing! How restorative under spiritual consumptions!

17. He is compared to OIL and OINTMENT (c). How efficaciously his influences enlighten our mind in the knowledge of Christ and spiritual things; soften our heart; search, cleanse, and cure our spiritual wounds! revive, exhilarate, warm, refresh, nourish, strengthen, and adorn our soul! How they sweeten, give an agreeable relish to the word, and providence of God! expel the poison, the venom of sinful corruption! prevent convulsive fits of unbelief, despondent fainting, and carnal fear! open obstructions of legal terror and perplex-

(a) 1st. 1v. 1. Joel iii. 18. (b) Song. v. 2. (c) 1 John. iii. 20. 27. Psal. xlv. 7. Eccl. iii. 18.

ing doubts! how they enable to breathe after God in holy desire and fervent prayer! anoint and consecrate us to, and qualify us for serving God, and warring with our spiritual foes! Never, blessed Spirit, can thy influence utterly dry up, nor in the least incorporate with our lust: and for this, how hated; how disrelished by carnal men! He is called the *oil of joy or gladness*; for, what pleasure and joy, especially in the heavenly state, doth his influence produce! Under its power, *I rejoice in tribulation, count it all joy when I fall into divers temptations.*

18. The Holy Ghost is compared to a SEAL (*a*). By the application of his word and gracious influence, he, with infinite power and authority, changes our heart, making us holy as he is holy. He stamps the authority of Heaven upon the histories, the doctrines, the laws, the promises, threatenings, and predictions of scripture; and unfolds, or conceals them from men as he pleaseth. His chosen he confirms the new covenant with, confirms them in their gracious state, seals them up to the day of redemption, hides, secures, and distinguisheth them from the rest of the world. Nay, he it was that furnished and marked out our adored Jesus to his mediatory office. At your highest peril, do you, sons of men, counterfeit and break this seal, by adding to, or taking from the terms or sense of his word; or by indulging yourselves in hypocrisy and lust. If I name the name of Christ, let me depart from iniquity.

19. He is compared to an EARNEST (*b*). Of the same nature with these in heaven, are his influences conferred in this life: they confirm God's covenant to us, and our engagement to him: they secure our eternal happiness; and are sufficient to preserve our spiritual life, till we arrive at that more abundant perfection. Blessed Spirit, be thou in me, my God, my guide, my seal, my earnest, my all.

(*a*) Eph. i. 13. and iv. 30. (*b*) Eph. i. 14.

C H A P. IV.

Of metaphors respecting good angels.

1. **A**ngels are called **ELOHIM** or **GODS**, (*a*), for their spiritual nature, their transcendent dignity, power, and wisdom.
2. They are called **SONS OF GOD** (*b*). Immediately were they created by him, and dearly are they beloved in his sight: daily they attend his glorious presence; and into the most familiar intimacy are they admitted. How like him in their spiritual substance, wisdom, and strength! How actively they imitate him in his spotless holiness, and care of his church! And with what readiness, delight, and pleasure, do they keep his commandments, and hearken to the voice of his word!
3. They are called **PRINCES**, **PRINCIPALITIES**, **POWERS**, **THRONES**, **DOMINIONS** (*c*). With distinguished power, and as the deputies of God, do they inspect, manage, and direct events unnumbered, and execute his purposes of mercy and judgment on earth.
4. They are called God's **HOST** (*d*). Commanded by **JEHOVAH**, by Jesus *the captain of our salvation*, in comely order, they guard and protect his saints; repress, or cut off his and their enemies; and with loud **Hallelujah's** celebrate his victorious triumphs. Rejoice, ye ransomed, more and stronger are with you, than with the world.
5. They are called **WATCHERS** (*e*). They sleep not, day nor night; but continually are they exercised in attending and praising God; in waiting their respective orders from him; in careful observation of persons and things in this world; in providing for, in healing, comforting, teaching, encouraging, guarding, delivering, and rejoicing over the saints; in transporting their soul to heaven at death, in gathering and separating them from

(*a*) Psal. xcvi. 7.
Dan. x. 21.

(*b*) Job xxxviii. 7.
(*d*) Gen. xxxii. 2.

(*c*) Col. i. 16.
(*e*) Dan. iv.

the wicked at the last day; and in insatuating, restraining, and ruining their enemies: and are not they sometimes divinely employed to give warning of approaching judgments or mercies?

6. Angels are represented as the MESSENGERS of God, and MINISTERS to his saints (*a*). At God's commission they come forth to assist the saints, in whatever business they have need of them. How oft they assist to provide for their bodies, to heal their maladies; direct and preserve them on journeys; deliver them from outward calamities; restrain what tends to hurt them; or cut off their enemies! How oft they make known to the saints the will of God; suggest good thoughts; comfort them; help and assist them against temptations! See N^o 5.

7. They are called MEN (*b*). Oft they appeared in the likeness of strong and beautiful men, importing their beauty of holiness, and their readiness to run in the way of God's commands, or to fight his battles.

8. They are called CHERUBIMS (*c*), because of their strength and comeliness. And if the cherubims of image-work had four faces, that of a MAN represented angels knowledge, affection, majesty, prudence, and beauty: that of a LION, their might, boldness, and courage: that of an OX, their delight, patience, activity, and faithfulness in God's service: that of an EAGLE, their immediate vision of God; their deep penetration into his mysteries; their perpetual vigour; and quick execution of their work.

9. Perhaps they are called SERAPHIMS, or fiery ones (*d*), because of their spiritual nature, purity, strength, and majestic awe. Their wings import their vigour, readiness, and quick execution of God's commandments: *the covering of their faces with their wings*, signifies their incapacity to behold the full brightness of the divine glory: *their covering of their feet with their wings*, denotes their blushing at their best service before God.

10. Angels are compared to CHARIOTS and HORSES (*e*), because of their spiritual comeliness, strength,

(*a*) Heb. i. 14. (*b*) Gen. xviii. and xix. (*c*) Psal. xviii.
10. (*d*) Is. vi. 2.---4. (*e*) 2 Kings ii. 11. and vi. 17.

courage,

courage, and usefulness, in the display of God's presence, majesty, glory, and might; in saving his people, transporting them to paradise, and in conquering and treading down their opposers. They are sometimes represented as *red* and *fiery*, to signify how terrible and destructive their execution of God's wrath; and what dread their protection of the saints spread among their enemies: sometimes as *white*, to denote their execution of God's purposes of mercy and love: sometimes as *black*, to signify the unsearchable, awful, and confounding nature of their work: sometimes as *bay* and *grizzled*, to signify their mixed execution of mercy and wrath.

11. Angels are called MORNING STARS (*a*). Created in the beginning of God's work, how beautiful and glorious in their nature! how constant in their holy exercise! how useful to conduct and comfort the saints, in the dark morning of their militant state! And is not their attendance, a sure pledge of an approaching, a near day of endless brightness and joy?

12. They are compared to FLAMES OF FIRE (*b*). How eminent their love to God! how burning their zeal for his glory! How awful, irresistible, and oft sudden, is their destruction of the wicked! How complete their defence of the saints!

13. They are compared to the WIND (*c*). Invisible to our bodily eye, they come forth, move, and act at the pleasure of God. How transcendently quick and powerful their operation, in blasting the person and property of the wicked; and in refreshing the saints, and helping them forward to their haven of bliss!

CHAP. V.

Of metaphors respecting fallen angels.

1. **T**HEY are called DEVILS, or false accusers (*d*). Most wickedly they slander God to men, misrepresenting his wisdom, his power, holiness, justice,

(a) Job xxxviii. 7.
Heb.

(b) Psal. civ. 4.

(c) Psal. civ. 4.

(d) Matth. iv. 24.

goodness,

goodness, mercy, and truth; his doctrines, his laws, purposes, promises, threatenings, and providence. To obtain his permission to hurt and destroy, how oft they maliciously accuse men to God! How oft to mens own conscience they falsely accuse them, saints as hypocritic dissemblers; and convinced persons as chargeable with the unpardonable sin! How actively, though secretly, they suggest the reproachful thoughts and speeches so common on earth! Till I chuse to be a devil incarnate, let me *speak evil of no man*.

2. They are called **PRINCIPALITIES, POWERS, and RULERS**, of the darkness of *this world* (a). How great and extensive their power and dominion over Jews, Heathens, Mahometans, and nominal Christians, these large, but blind and ignorant tribes of mankind! Ignorance and delusion are the support of their power and influence; men being all naturally ignorant of God, are subject to them, till effectually called from darkness, to God's marvellous light: and where, on earth, the light of inspired truth is unknown, or obscured, they openly govern. Ah, how these *other lords have had dominion over me*! But now, Lord, will I *only make mention of thy name*!

3. They are compared to **WARRIOURS** (b). Armed with the permission of God and their own malice, with the utmost fury and fraud, they oppose the work of God, in his church and the souls of men; terrible, destructive, and fiery darts of temptation they cast into mens heart; fiery contentions and persecutions they cast into the visible church: often, with open violence, they attack the people of God; oft, under some innocent or holy appearance, they lay snares for their life: proud, daring, unwearied, and cruel, they alway thirst for our ruin: constantly they watch in their own defence, and seize every advantage against our soul. How oft they take captive, and cruelly use the most precious saints! How haughtily they triumph in every defeat given to the church, and her true members! But fresh sprinkled with Jesus' blood, strong in his might, resist, my soul, the devil, and he shall flee from thee.

(a) Eph. vi. 11.

(b) Rev. xii. 7.

4. They are called **BELIAL**, *without yoke, profit, or ascent* (a). Furiously they rebel against God, as if unbound by his law: no promise to their deluded votaries they sincerely regard: nothing in them, or done by them, is of any true value or use: never shall they regain their former estate, or ascend to their ancient felicity.

5. They are compared to **PRISONERS** and **CAPTIVES** (b). In the strong, the tormenting, the shameful *chains of darkness*; the chains of their own corruptions, and of the condemning curse, and restraining providence of God, are they confined, and bound over to endless wrath. From their wretched state they can never escape; nor can they do ought, without a divine permission. In his death, in his exaltation to glory, Jesus took them captives, and condemned them to the slavish drudgery of scourging his foes, or chastizing his children, as he pleaseth. Let never their dread damp my soul; they are fast bound in my God, my Saviour's chain.

6. They, and their agents, are compared to **FOWLS of the air** (c). How devoid their condition of all true fixedness and rest! How suddenly they assault us when hearing the sacred word, and carry it off from our memory, our heart, our affection! Lord, hide it deep in my soul, that it may ever abide with me, and bring forth much fruit.

7. They are called **GOATS**, or **HAIRY ONES** (d). Before God, their moral appearance; oft before men, their visible, how unsightly, abominable, and shocking! How they delight in, feed upon, and are filled with the poison of iniquity! Their behaviour, how detestable to every one holy and pure! With what pleasure they perform mischief; what injury they do Christ's militant sheep! And how oft, under the form of goats, satyrs, and other hairy animals, have their Heathenish votaries adored them!

8. Evil angels, especially their chief is called **SATAN**, *the malicious, obstinate, impudent adversary* (e). How burning, shameless, and implacable, their malice towards God, or towards men! How craftily; how furiously

(a) 2 Cor. vi. 15. (b) Rev. xx. 1. 2. Jude 6. Psal. lxxviii. 18. (c) Matth. xiii. 4. (d) Lev. xvii. 7. 2 Chron. xi. 15. Heb. (e) Job i. and ii.

ously they seek and seize opportunities of dishonouring the former, and ruining the latter! *When he speaketh fair, my soul, believe him not, for there are seven abominations in his heart.*

9. Satan is called the GOD of this world (a). The most part of men on earth he gives law to, governs, directs, and influences; and by their ignorance, profaneness, dissimulation, idolatry, and superstition, is he cheerfully and zealously worshipped and served. Other evil spirits, wicked magistrates, and ministers, are his angels, messengers, attendants, and deputies, whom he sends forth to act in his name. Transgressing against God, and injuring the souls of men, is his acceptable worship. Sinful oaths, witchcraft, sorcery, charming, necromancy, are his solemn appointments. Superstitious seasons are his sabbaths, his festivals. Balls, stage-plays, drunken clubs, conventions for idolatry, or will-worship, are the solemn assemblies of his adorants. *Come not, my soul, into their secret: mine honour be thou not united.*

10. Satan is transformed into an ANGEL OF LIGHT (b). Once he was so; and how oft, while he seeks to promote the vilest crimes, doth he put on the most shining pretences to eminent knowledge, wisdom, evangelic liberty, holiness, or zeal! Be not, my soul, ignorant of, or inadvertant to his devices.

11. He is called the PRINCE of the power of the air (c). Such evil spirits as partly reside in, and fly about in the air; such unstable men as labour and feed on airy and unsubstantial fancies, are under his rule and direction. And, at God's permission, he can raise aerial storms and tempests. Is my God in the heavens? what pleased him he hath done: die not then, my soul, for want of substantial wisdom: ask it of God.

12. He is called the FATHER of lying and liars (d). By him was deceit and falsehood conceived and brought into the world. By him it is affectionately cherished, protected, encouraged, and rewarded with momentary, but carnal profit and pleasure. Men he first rendered wicked and deceitful; and by them is he naturally,

(a) 2 Cor. iv. 4.
(d) John viii. 44.

(b) 2 Cor. xi. 14.

(c) Eph. ii. 2.

cheerfully, and readily honoured and obeyed. Behold your parent, you children of falsehood and guile; be ashamed; return; do so no more.

13. He is compared to a CAPTAIN (a). How active, daring, and crafty, in his warlike attempts against God and his people! What numbers of evil angels, of wicked men, of mistaken saints, he gathers, hires, encourages, directs, and commands to concur with him, in fighting against God and his ways! But *if God be for me, who can be against me?* Though mine enemies flourish, it is that they may be destroyed.

14. Satan is called a STRONG MAN ARMED, *that keepeth the house in peace* (b). Armed with his own malice, with the divine permission, with the curse of the broken law lying on men's conscience, and with the dominion of sin over our heart; he, with great power, activity, care, and craft, maintains his work of wickedness in, and his authority over us; confirms and promotes our ignorance and unconcern; bolts our heart with carnality, enmity, unbelief, or despair, till Jesus, who is stronger than he, in the day of his power come, recal his permission, awaken our conscience, enlighten our mind, remove the curse, subdue our corruption, and so spoil him of his armour and goods. Search, my soul, and look, who is thy guardian; who keepeth thee.

15. Satan is compared to a TRAVELLER (c). Constantly he walks *to and fro* in the earth, to spy opportunities of mischief; to tempt and ruin men. Oft for a while, he seemingly departs from wicked professors, with holds his gross suggestions, or even stirs up to the external performance of religious exercise. After employing himself a while in the heart of real believers, where there is less corrupt moisture to work upon, or in dry and withered Heathenish countries, he returns to these he had deserted, and hurries them more furiously than ever into wickedness. Why, to entertain him, didst thou, Hebrew monarch, defile the wife of thy faithful hero? *his one lamb, that lay in his bosom?*

16. Satan is compared to a SOWER of tares (d). In

(a) Rev. xii. 7. (f) Matth. xii. 29. (c) Matth. xii. 43. to 45. (d) Matth. xiii. 39.

the field of creation he first sowed the seeds of iniquity. His cursed temptations he daily sows in our heart, to produce the good-checking tares of sinful lust. By him is the seed of open abominations, contention, idolatry, and willworship, sown among men. He is the true parent of every tare-like, every naughty person in the church. How, Lord, has thy enemies sowed tares in my soul, while I slept! Nor shall they be weeded out, till I die.

17. He is compared to an HUNTER and FOWLER (a). With astonishing and unwearied care, alertness, and fraud, he allures, he indiscernibly spreads his entangling nets of temptation; transforms himself into an angel of light; employs false teachers, wicked rulers, and deceitful men, to ensnare and ruin our soul. And how oft we are unawares entangled, undone! Lord, deliver me as a bird, as a roe, from this hunter; from the snare of this fowler.

18. He is compared to a LION (b). How terrible his roaring, his temptations to the watchful saint! How insatiable in doing mischief! With what vigour, violence, and cruelty, he ever seeks to devour the souls, especially of his opposers! Blessed *Lion of the tribe of Judah*, for me, tear him in pieces, while there is none to deliver: make me *sober and vigilant*; because he goes about seeking whom he may devour.

19. He is called a great DRAGON (c). How terrible his appearance! How shocking his fierceness! his bloody cruelty! How outrageous his fury and malice against mankind, chiefly against Christ and his followers, who dare to oppose him, and trample on his authority! How suddenly he assaults! How infectious and deadly his bites, his breathing, his temptation to our soul! In the night of debasement, how he bit and bruised, though not infected the heel, the manhood of Jesus! In the night of ignorance, desertion, and trouble, how he assaults the children of men! When, Lord, wilt thou bruise; when shall I tread the lion, and the dragon under my feet?

20. Satan is called an OLD SERPENT (d). In the form of a serpent, he anciently seduced mankind. In

(a) Prov. vi. 4. 5.
(d) Rev. xx. 2.

(b) 1 Pet. v. 8.

(c) Rev. xx. 24.

this form, have they since frequently adored him! How filled with the poison of sinful corruption, wherewith he infects and ruins the children of men! How astonishing his subtle deceit! How deep rooted his envy! His malice, how implacable! With what surprising care, craft, and vigour, he secures his *head*, his authority! Come not, my soul, into his lurking places; pass not by his paths; turn away; get thee far hence.

CHAP. VI.

Of metaphors respecting men in general.

1. **M**EN are compared to a HUMAN BODY. A human body is their most visible part; their complex frame consists of various well-connected powers and members, and grows to a proper measure and stature. Many bodily members and acts, are used as symbols of human acts and endowments. To *bow down the head as a bulrush* (a), imports appearance of humiliation and grief, without any real concern. Womens *having power on their head because of the angels* (b), imports, that in religious assemblies, where holy angels observe, where evil angels tempt, women ought to mark their husband's power over them by a decent covering on their head. The *falling of the countenance* (c), denotes a mixture of shame, anger, and grief. To *open the ear* (d), is to hear, or make one hear, with attention. To *stop the ear* (e), is to refuse and disregard. *Tingling of the ears* (f), signifies mocking terror at the report of some fearful calamity. *Itching ears* (g), denote unsettled levity of mind, always desirous of novelties, and not relishing simple truths. *Eyes* (h) represent knowledge, and what is dear to a man. A *right eye to be plucked out* (i), is a beloved lust, or endeared sinful enjoyment, deemed very pleasant and useful; and which cannot, without much

(a) Is. lviii. 5. (') 1 Cor. xi. 10. (c) Gen. iv. 5. (d) Is. xlii. 20. (e) Acts vii. 57. (f) 1 Sam. iii. 11. (g) 2 Tim. iv. 3. (h) Deut. xvi. 19. Gen. iii. 7. (i) Matth. v. 29.

pain, be mortified or forsaken. To *lift up the face or eyes* (a), imports boldness, courage, expectation, and desire. Not to do it (b), implies shame and blushing. Our *eyes look straight on* (c), when we singly aim at the glory of God; candidly espy and follow the path of duty, without turning aside to any crooked way. An *evil eye* (d), imports discovered covetousness, malice, hatred, or discontent. To be of *one mouth* (e), is to be, profess, and speak the same thing. To *devour with open mouth* (f), is greedily, quickly, extensively, and almost irrecoverably, to swallow up and destroy. To *open the mouth wide, that God may fill it* (g), is earnestly to desire, pray for, expect, and receive his promised goodness. To *draw out the tongue, shoot out the lip, and make a wide mouth against one* (h), is cruelly, openly, and impudently, to mock and reproach him. To *stop the mouth* (i), is to be, or to render one silent, ashamed, and sensible of guilt. To *come out of the mouth* (k), is to proceed from one's authority, influence, or principles. To *bring out of one's mouth or belly, what he had swallowed* (l), is to take from him what he had unjustly seized, and seemingly secured to himself. One's *mouth kissing his hand* (m), imports idolatrous reverence and worship. To *keep the mouth or lips* (n), is to watch carefully over our speech. To *lay the hand upon the mouth* (o), imports sense of guilt, blushing, shame, and resignation to the will of God. *Mouth, lips, and tongue* (p), signify speech. *Uncircumcised lips* (q), denote a difficulty of speaking freely, readily, and pleasantly. God's speaking to men with *stammering lips, deep speech, and another tongue* (r), imports his declaring his will, by making a foreign nation, whose language is not understood, to harass or destroy them. To *make the lips of those that are asleep to speak* (s), is to awaken, revive, edify, comfort, slothful and unconcerned souls,

- (a) Job xxii. 26. (b) If. xxxvii. 23. (c) Psal. cxxiii. 1. (d) Ezra ix. 6. (e) Prov. iv. 25. (f) Prov. xxiii. 6. (g) 1 Kings xxii. 13. (h) If. ix. 12. (i) Psal. lxxxix. 10. (j) If. lvii. 4. (k) Rom. iii. 19. (l) Rev. xvi. 13. (m) Job xx. 13. (n) Job xxxi. 27. (o) Psal. xxxix. 1. (p) Job xl. 23. (q) Job xix. 16. and ii. 10. (r) Exod. vi. 30. (s) If. xxxiii. 14. (t) Song vii. 9.

and induce them to praise the Lord, and express his kindness. *The calves of the lips*, and the *fruit of the lips* (a), sacred to, or created by God, are sacrifices of prayer and praise, through his influence, offered up unto him. The *priests lips keeping knowledge* (b), imports their habitual readiness to give good and wholesome instruction or reproof. *The talk of the lips tendeth only to penury* (c), when it is vain and unprofitable, wastes time, is not attended with, but hinders our proper work. The tongue is represented as a *scourge* (d), because with its reviling, angry speeches, we lash our neighbour. It is compared to a *fire* (e), because its passionate and sinful words emit the fire of inward lust; and kindles the lust, pride, or passion of others. It is called a *world of iniquity*. What astonishing and extensive wickedness is contained in our language! Or the words may be rendered an *ornament of iniquity* (f), because by excusing, extenuating, and defending, it attempts to deck and gild over our sin with fair colours. It is represented as *untameable* (g), because no creature can wholly restrain it from evil. A *soft tongue which breaketh the bones* (h), signifies meek, mild, and humble language, which removes prejudices, melts the heart, and draws out the love, the compassion of our friend or neighbour. The *cleaving of the tongue to the jaws, or roof of the mouth* (i), imports deep silence, painful thirst. *Whispering*, or *low speech* (k), signifies our speaking in a humble, a debased manner. *Fair speech* (l), is flattery, whereby we shew much more kindness than is really in our heart. *Hard speeches* (m), are these which are passionate, contemptuous, and reviling. *Sound speech* (n), is what is true, solid, and edifying to men's soul. To have a *stiff neck*, a *neck like an iron sinew* (o), is to be obstinate and perverse in sinning. To *harden our neck or heart* (p), is to despise the alarms of God's word and providence, and refuse to return to him. To *have a yoke on the*

(a) Hof. xiv. 2. Is. lvii. 19. (b) Mal. ii. 7. (c) Prov. xiv. 23.
 (d) Job v. 21. (e) Jam. iii. 6. (f) Jam. iii. 6.
 (g) Jam. iii. 8. (h) Prov. xxv. 15. (i) Psal. xxii. 15. and
 cxxxvii. 6. (k) Is. xxix. 4. (l) Prov. vii. 21. (m) Jude
 15. (n) Tit. ii. 8. (o) Jer. xvii. 23. Is. xlviii. 4. (p) Neh.
 ix. 16. Deut. xv. 7.

neck (a), is to lie under fore trouble and bondage. The *arm (b)*, denotes help, power, and wealth. A *sword on the arm (c)*, denotes an enraged enemy, taking away our power and wealth. *Drying up of the arm (d)*, signifies the loss of our strength or riches, or of the proper use thereof. *Mens eating the flesh of their own arm (e)*, is their destroying what ought to be dear, or would be helpful to them. To *make flesh our arm (f)*, is chiefly to depend on men for our assistance and felicity. *Hands (g)*, signify power of receiving or acting; and our actions and practice. *Clean or cleansed hands (h)*, denote a holy and blameless conversation. *Laying on of hands (i)*, imported the conveyance of the Holy Ghost in his miraculous influence, or the ordaining of men to office in the church. *Stretching out the hand to God (k)*, imports earnest prayer for, ready reception of, his salvation, and cheerful surrender to his service. To *lift up the hands to him (l)*, is to pray earnestly. To *lift up the hands that hang down, and feeble knees (m)*, is to help and encourage persons faint and distressed. To *lift up the hand against a king (n)*, is to rebel against him. Consecration to the Jewish priesthood is called *filling of their hands (o)*, because therein their hands were filled with their wave-offering. *Washing of the hands (p)*, imports a solemn profession of innocence; an application of Jesus' blood for the removal of past guilt; and a serious purpose of reformation. *Pouring water upon one's hand (q)*, signified to be his servant. *Smiting the hands together (r)*, imports an alarm of approaching judgment; or lamentation over distress. *Clapping of hands (s)*, denotes shouting for victory; great joy and gladness. *Men of war not finding their hands (t)*, implies their being quite dispirited and disenabled to exert their might, and improve their advantages. *A right hand, or right foot offending, to be cut off (u)*, is a beloved

- (a) Jer. xxvii. 12. (b) Ezek. xxx. 21. (c) Zech. xi. 17.
 (d) Zech. xi. 17. (e) If. ix. 20. (f) Jer. xvii. 5. (g) Jer.
 xxiii. 14. (h) Job xvii. 9. (i) 2 Tim. i. 6. (k) Psal.
 lxxviii. 31. (l) Psal. xxviii. 2. (m) Heb. xii. 12. (n) 2 Sam.
 xx. 21. (o) Exod. xxix. 9. Heb. (p) Psal. xxvi. 6.
 (q) 2 Kings iii. 11. (r) Ezek. xxi. 14. (s) Psal. xlvii. 1.
 (t) Psal. lxxviii. 5. (u) Matth. v. 30.

lust, however dear and apparently useful, to be mortified. There being *a lie in our right hand* (a), imports our loving, practising, and holding fast hypocrisy and deceit. *The putting out of the finger* (b), imports ridicule and reproach. Rehoboam's *little finger being thicker than his father's loins* (c), signified, that he would reduce his subjects to far more grievous servitude and punishment. *Shoulder* (d), signifies ability to bear, help, or oppress. *Breasts* (e), denote useful comfort and assistance. *Breasts or teats of virginity pressed or bruised* (f), imply commission of whoredom, natural, or spiritual. *Smiting or tabering on the breasts* (g), implies sore trouble, vexing grief, and bitter lamentation. *Bosom* (h), denotes love, intimacy, secrecy. But to *hide the hand in the bosom* (i), imports excessive sloth. *Bowels* (k), import compassion, or the soul. *Inward parts, heart, belly* (l), signify the soul, understanding, will, affections, and conscience. *The curse coming like water into one's bowels* (m), imports extensive and shocking inward fear, trouble, and grief. *Unequal legs of the lame* (n), signify, that one's profession and practice, or some part of either, does not correspond with the other. *Feet or foot* (o), denote the affections and conversation. To *dip one's foot in the blood of his enemies* (p), is to behold an awful revenge of their injuries. To *dip one's foot, or wash one's steps in butter, honey, and oil* (q), is to enjoy great prosperity, or great abundance of these particular comforts. *Stumbling or slipping of the feet* (r), implies the loss of comfort or hope; the falling into sin, temptation, or trouble. To *withdraw the foot* (s), is to leave off a dangerous or sinful practice. To *keep the feet* (t), is to watch over our affections and conversation, to preserve them from sin and danger. To *open the feet, and scatter the way to strangers* (u), implies great forwardness to whoredom or idolatry. *Stamping*

- (a) If. xlv. 20. (b) If. lviii. 9. (c) 1 Kings xii. 10.
 (d) If. ix. 4. (e) Song viii. 10. (f) Ezek. xxiii. 3.
 (g) Nah. ii. 7. (h) Eccl. vii. 9. (i) Prov. xix. 24. (k) If.
 xvi. 11. (l) Prov. xx. 5. 27. (m) Psal. cix. 18. (n) Prov.
 xxvi. 7. (o) Eccl. v. 1. (p) Psal. lxxviii. 23. (q) Job
 xxx. 6. (r) Job xii. 5. (s) Prov. xxv. 17. If. lviii. 13.
 (t) Eccl. v. 1. (u) Ezek. xvi. 25.

with

with the foot (a), is expressive of great trouble and anguish. *Stamping down, treading under foot* (b), implies contempt, abuse, utter destruction. *To lift up the feet* (c), imports walking with speed, alertness, and joy. *To lift up the heel; to kick against* (d), imports contemptuous treachery and rebellion. *To kick against the pricks* (e), is furiously to offend God, and injure his people, notwithstanding of eminent warning and danger. The *iniquities of our heels* (f), are the sins of our daily conversation. *Steps, footsteps* (g), represent the acts of our life, whereby we set an example to others. *To bear* (h), is to attend to, perceive, be affected with. *To see* (i), is to discern, experience, enjoy, suffer, feel. *To taste* (k), is to experience, know, feel the power of. *To handle* (l), is to have a familiar knowledge. *To pant, hunger, thirst* (m), is to have a deep, painful sense of want; and an earnest desire and longing. *To stand* (n), imports a fixed condition; a bold appearance; earnest prayer. *Sitting* (o), imports rest; continuance; and sometimes honour. *To sit under one's vine and fig-tree* (p), implies safety, prosperity, and comfort. *To sit in the dust* (q), implies humility and abasement. *Dwelling* (r), implies fixed continuance, and oft that attended with pleasure and delight. *Walking* (s), represents the practice and conversation. *Being hid* (t), is to be unknown, or protected. *Clothing or garments* (u), represent their practice, or what cleaves close to us, as our garments and ornaments do.

2. Men are compared to HUSBANDMEN (x). With great care and diligence are they to manage and keep the field, the vineyard of their heart and conversation. They are earnestly to break up the fallow-ground of their soul; to labour after thorough convictions; and as they sow in the spring tide of this life, so shall they reap hereafter: these that sow to the Spirit, sow in righ-

(a) Ezek. vi. 11. (b) Dan. viii. 13. (c) Gen. xxix. 1.
 (d) Psal. xli. 9. (e) Acts ix. 5. (f) Psal. xlix. 5. (g) Song
 i. 8. (h) 1C. iv. 3. (i) John vi. 40. (k) Psal. xxxiv. 8.
 (l) 1 John i. 1. (m) Psal. xlii. 1. Matth. v. 6. (n) Psal. i.
 5. 1 Kings xvii. 1. (o) Rev. iii. 21. (p) Mic. iv. 4. (q) 1C.
 xlvii. 1. (r) Joel iii. 20. (s) 2 Cor. x. 3. (t) Nah. iii.
 11. Job v. 21. (u) Jude 23. (x) Hos. x. 12.

teousness, receive the righteousness and Spirit of Christ, and live agreeably thereto, shall reap in mercy, reap everlasting life: and these who sow to the flesh, sow among thorns, live under the influence of sinful corruption and carnal cares, shall reap endless wo.

3. Men are compared to **BEASTS** (a). Their bodies are of the earth, earthy. How ignorant, stupid, and thoughtless! How vile, carnal; how outrageous, untameable, hurtful! How generally they care only for their body, and neglect the concerns of their immortal, their rational soul! How oft are even the worst horned with authority, and teathed with power of doing mischief! How they roar like lions! mourn sore like doves, who have lost their mate! hiss like serpents! with anguish wail like dragons! enlarge their baldness; mourn desperately; and become stripped of all things, *like* moulted *eagles*! But blessed be the Lord, that now the Gentiles, as well as Jews, are cleansed, and no man has right to exclude us from the offer of a Saviour, as *common or unclean*.

4. They are compared to **FOWLS OR BIRDS** (b). How light and vain their disposition! How necessary their dependance on air! How great their stupidity! their readiness to be ensnared in the evil net of temptation! How frequent their exposure to storms and hazard! How unsettled their nests of carnal confidences, and earthly enjoyments! What need of **JEHOVAH** for our provider, director, and deliverer! And how quickly must we wing our flight into the eternal state!

5. They are compared to **ASSES AND WILD ASSES** (c). How stupid and unteachable! How exceedingly they affect the wilderness of a present world; and of a natural state! How they snuff up, and amuse themselves with vanity! How averse to restraints of their inclination! Stupendous! has God redeemed me, a *wild ass*, with the death of his Son; his *Lamb*! Hath he sent out my soul free! and allowed me to drink my fill of the river of life, that runs among the hills of divine ordinances! the range of the everlasting mountains is my pasture. Scorn, my soul, the multitude of the city; be not con-

(a) Eccl. iii. 18.

(b) Dan. iv. 12.

(c) Job xi. 12.

formed to the men of this world, who act, as if born to make a noise, and no more.

6. They are compared to DEAD DOGS (a). How destitute of power and life! How base! how vile and insignificant! And did the Son of God look upon! did he die for! did he espouse *such a dead dog as I am!* Let my tongue cleave to the roof of my mouth, if I cease to publish the praises of his love.

7. They are compared to FISHES (b). How astonishing their multitude! How different their disposition, their station, power, and guilt! In the sea of this world, in the sea of their natural state, with what confusion and unconcern they live and act! How barbarously they prey upon one another; robbing every one his neighbour of his character, property, or life! At last, how caught in the gospel-net, and drawn to Jesus! Or caught in the net of trouble and punishment, and drawn to infernal fire! When, my Lord, shall I be fit for drawing to the happy, the eternal shore?

8. They are compared to WORMS (c). From the earth our bodies proceed; on it they live and move; and to it at death they return. How much we affect earthly things! The heart of the earth, the grave, is our long home. How insignificant our value and strength! How daily obnoxious to ten thousand dangers! How easily affrighted or ruined! How different our tempers and disposition! Some delight in the dunghill riches and profits of this present world. Others with pleasure wallow amid unsufferable corruption, uncleanness, drunkenness, malice, and other vices unnumbered. Some have a hypocritic, a gilded appearance, while their heart is filled with all unrighteousness. Some, as glow-worms, shine only in the dark night of trouble or time; in distress how *gracious*, when pangs come upon them! they fear the Lord, and cry to him. How many, as caterpillars and canker-worms, mar every thing good, which comes in their way! How many, as the silk-worm, out of their own bowels, spin a covering of self-righteousness! But ah! how few, like her, spend themselves to be useful!

(a) 2 Sam. ix. 8. 1 Sam. xxiv. 14.
Matth. xiii. 47. (c) Job xxv. 6.

(b) Hab. i. 13.--19.

Be thou, my soul, one of these; ready to spend, and be spent for Christ.

9. David compares himself to a FLEA (a). How hard for Saul to apprehend him! And to how little purpose, when done! Astonishing! how, Lord, hast thou pursued and laid hold on me! My goodness extendeth not unto thee. O, why was not I cursed, with the enjoyment of my mad wish, of vanity, of filth, of distance from my God!

10. Men are compared to FLESH (b). Our body is a fleshy substance; and how weak and frail are we! What a source of inward corruption! Unless salted with God's purifying, his preserving, and sin-mortifying influence, how quickly, especially in the summer of prosperity, do we become utterly corrupt and noisome, with sinful habits, and wicked courses! How quickly we die away to a state of corruption in the grave! Lord, what an insignificant *dog's head* am I! O rectify me with thy grace; and make me as seasoning, as purifying salt, to all around me.

11. Men are compared to FRUIT-BEARING TREES (c). According to the quality of our nature, such is the fruit, the works, we bear in our life. If our heart be unregenerate, every thing we do is evil fruit; abomination to the Lord; we cannot cease from sin. If our nature be changed, we cannot but in some degree bring forth good works; our persons accepted in Christ, our good works must be well pleasing in his sight. Now, my soul, the axe is laid to thy root; take heed lest, for thy bad fruit, his judgments suddenly cut thee off.

12. They are compared to TREES OF THE WOOD (d). How high in pride, or in station, many of them tower! How barren of good works! How confused their order! How oft one draws the sap from, and depresses his fellow! How sour; how unprofitable, or hurtful, their fruit! What wild beasts of sinful corruptions, or Satanic fiends, lodge among them! How many of them, after they are a while used, by divine providence, are cast into eternal fire! How contemptible, all of them, in comparison of

(a) 1 Sam. xxiv. 14. (b) 1 Cor. xi. 6. (c) Matth. iii. 10. and vii. 16.--20. (d) Song ii. 3.

Jesus, the *apple-tree among the trees of the wood*! Now, my soul, the axe of the gospel is laid to thy root, to cut thee off from thy natural stock; quickly shall the axe of trouble or death be laid to my root; if I am found without Christ, how fearful my fall! my wo!

13. They are compared to GRASS and FLOWERS (a). From one root, what multitudes descend! How fresh, and pleasant; but short-lived, our first appearance on earth! How weak! how easily endangered! how quickly blasted and withered by trouble! How oft, in the top of our prosperity, are we mown down by death, and cast into the oven of divine vengeance! Under the most blooming and rich appearance, how oft the most unsavoury lives and wicked hearts! Under an unsightly aspect, how often a gracious disposition! In the field of the world, that lieth in wickedness, grow the most; but in the church, the most valuable. And even here, are not the flourishing saints, at their best, cropt off, and cut down by death?

14. They are compared to LEAVES, and STUBBLE (b). How light and unsubstantial! How quickly withered! How readily pluckt and scattered with trouble or death! How easily scorched, or burnt up, with the fire of God's wrath! How, Lord, hast thou pursued the *leaf tossed to and fro*! honoured the dry stubble, to unite ME to, and fix ME in thy Son! Here no fire can consume me; no blast can drive me away; neither height nor depth, principalities nor powers, can separate me from the love of God, which is in Christ Jesus my Lord.

15. They are likened to a WIND that *passeth away* (c). How unsolid and fleeting! How proud, noisy, and boisterous! How blasting and hurtful! How sovereignly, at God's pleasure, are they brought forth, and managed on earth! How he rides on them as instruments of fulfilling his purposes! How quickly the breath of his mouth blows them into eternity! Knowest thou, my soul, whence I came? and whither I shall go?

16. They are compared to POTTERS VESSELS (d). Formed out of the clay, according to the sovereign will

(a) If. xl. 7. 8. Jam. i. 10. (b) Job xiii. 25. (c) Psal
xxviii. 39. (d) Rom. ix. 21.

of God, how base in themselves! how easily broken to pieces! how reasonably may God, at his pleasure, make them vessels unto honour, or dishonour! Blessed for ever be the Lord; thousands of them are *vessels of mercy, afore prepared unto glory.*

17. They are compared to *POTSHERDS* (a). How broken by sin! by trouble! In themselves, how useless and unprofitable! how exposed to the vilest debasement! Never, ye frail, ye easily destroyed *potsherds of the earth*, strive with your Maker: let not the clay affront her Creator. Shall I a *broken pot*, a worthless bruised nothing, be refitted, sanctified, and made meet for the Master's use!

18. They are compared to *EARTH, DUST, and ASHES* (b). Of earth we are formed; on earth we live; and to earth we return, by death. Naturally our affections cleave to earthly things. Ah! how unfit for spiritual meditation! for heavenly desire! for holy exercise! How base before God! And how miserable, stupid, and useless, till enlightened, watered, warmed, and nourished, with the benign influence of his Spirit!

19. Man's soul is compared to a *DARLING* child (c). How eminently precious! How dear they ought to be to us! Ought not the watching over, the feeding, the guiding, the cleansing, the eternal salvation thereof, to be our great care; our principal business? For, what am I profited, if I gain the whole world, and lose my own soul?

20. It is compared to a *SHIP* (d). How curious its frame! How great its worth! How extensive its use! With what care ought it to be bottomed in Jesus and his covenant! to be cleansed from all filthiness of flesh and spirit! and oft repaired with new strength and grace from the fulness of Christ! How incapable to move heavenward, without the gales of the Holy Ghost! In the troubled sea of this world, how exposed to swelling billows of adversity! to rocks of temptation! to robberies of Satan and wicked men! How carefully are its motions to be watched, and its course directed by the word of

(a) Is. xlv. 9.
xxii. 20.

(b) Jer. xxii. 29.
(d) Is. liv. 11.

Gen. xviii. 27.

(c) Psal.

God! To secure a happy landing on the shores of immortality, how necessary a firm anchoring of faith and hope in Jesus, the rock of ages, within the veil! Ah, how many, the neglect of proper bottoming on Christ, the neglect of proper ballast of humbling grace, and of proper care about spiritual things, bring to make shipwreck of the doctrines of faith, and of a good conscience! and to drown themselves in everlasting perdition! O to swim for ever in the deeps of everlasting love, where there is neither brink, nor bottom, surface, nor shore!

21. Man's soul is compared to a HOUSE OR PALACE (a). The understanding faculty is the windows: the receptive capacity is the door: the will, in her supreme regard, is the throne: sin or grace is the furniture: divine persons, or infernal fiends, are the inhabitants. Christ's *knocking* for entrance *at the door of it*, is his alarming it by his providence; inviting it by his word; and striving for it, by the common operation of his Spirit. To *open the heart* to him, is to receive his instructive light into the mind, and embrace him and his given fulness as excellent, with our desire and will. Ah, my soul, what bolts of ignorance, Atheism, enmity, pride, attachment to self-righteousness, worldly mindedness, shut thee fast against him!

22. Man's soul is compared to a TREASURY (b). How secret and undiscovered to the world! How furnished with things deemed precious; and which are indeed of everlasting consequence! With her contents, we trade with God, and with men. O could I, out of the good treasure of my heart, bring forth things new and old!

23. Man's soul or conscience is compared to a CANDLE OR LAMP (c). How useful, enlightening, and searching, her power! At the infinite knowledge of God, and of his Son Jesus Christ, must her understanding be lighted. And how small, in comparison thereof! Ah, how neglect to improve our light, occasions our walking in dark ignorance; our falling into snares, and tumbling headlong into eternal misery!

(a) Rev. iii. 20.

(b) Job xxxiii. 18.

Matth. xiii. 52.

(c) Prov. xx. 27.

24. Man's conscience is compared to a JUDGE (a). To our conscience it belongs to enquire into our state; our thoughts, words, and actions; compare them with the law of God; and according thereto, condemn our wickedness, and sentence us to correction or punishment on account of it; and approve what is good, and assure us of a proper reward for it. May my conscience be sprinkled with Jesus' blood; may my life be by faith on him, a constant looking to, and following his steps: so shall not my heart reproach or condemn me, while I live.

25. Man's conscience is compared to a WITNESS (b). How privy to all our conduct! When faithful, upon what strict examination it gives clear testimony of the fact, and the form, of our actions, whether they be good or bad! If it live drowsy, ignorant, and inattentive to the nature of our qualities, our thoughts, our words, or actions; or is swayed in its testimony by any bribe, any consideration, of carnal pleasure, honour, or advantage; how horrid its wickedness! and what a plague to the possessor! When faithful, what secret abominations, or excellencies, it manifests! Hence, how reproached; how abused by the wicked! And how loved by; and what a trusty friend, protector, and comfort to them who live soberly, righteously, and godly, in this present world! How horrid the crime of stifling or denying its evidence! of muzzling its mouth, by mad rushing into further abomination! or of attempting to bribe it with some carnal or legal motive! My conscience, let me deal tenderly with thee; he that toucheth thee, toucheth the apple of God's eye. Be thou, in a Saviour's blood, purged from dead works, enlightened by his word, quickened by his Spirit, and softened by his love: so shalt thou be to me a faithful reprover on an obedient ear; thy smiting shall be a precious oil to me; with joy and gladness shall I hear thy declarations at the decisive, the awful bar.

26. Man's conscience is compared to an INTIMATE COMPANION (c). What important hints and interest-

(a) 1 John iii. 20. 21. (b) Rom. ix. 1. and ii. 15. (c) Psal. iv. 4.

ing news, it can ever declare unto us! What a candid reprover, or kind comforter! How useful to promote our holiness and felicity, is true friendship and intimacy with it! In the secret watches of the night, and on every important affair, how necessary, is converse with, and deliberate consultation of it! Turn aside, even now, my soul, and ask how this companion doth: Ask, what inward change have I felt? what important choice have I made? what spiritual mercy do I need? what is my great motive? whither do my affections bend? am I born from above? is my heart married to Jesus? is it right with God? what have I done? what hath the Rock of Israel done to me? whence have I come? and whither should I go?

27. Man's conscience is compared to a SERPENT, a gnawing WORM (a). By presenting our crimes, by condemning and upbraiding for them, it stings and torments our soul. You despisers of Jesus, how, at last, shall your now blind, now bribed, now seared conscience, awake upon you? For your breaking over the hedge of the divine law, how shall it bite you like a serpent, and sting like an adder! How call your sin to remembrance, and slay your soul! What lively, bright horror shall stare through your eye-lids, while the living worm lies gnawing within you! Be my conscience, adored Redeemer, satiate with thy blood; so shall it be a *pleasant room* in my bosom, a supporting staff in my hand.

CH A P. VII.

Of metaphors respecting saints.

1. **T**HE saints are likened to GOD (b): They are made partakers of, and have fellowship with the divine nature. How spiritual their mind! how real their wisdom! their sanctity! How transcendent their excellency above their neighbours! How powerful their interest, their prayer, in the government of the

(a) Eccl. x. 8. Mark x. 44.

(b) Zech. xii. 8.

world! By weeping and supplication they have power with God, and prevail; command him concerning his sons and his daughters, and the work of his hands: for their sakes the days of tribulation are shortened; and they have power to smite the earth with plagues as often as they will. All are theirs, and they are Christ's, and Christ is God's.

2. They are compared to ANGELS (a). How near a people to the Most High! How real and efficacious their views of his glory! How intimate with Heaven! *The secret of the Lord is with them that fear him.* How they run the way of his commandments, hearkening to, and declaring the voice of his word! In the future state, how marvellous their spiritual wisdom and strength! How perfect in holiness! How fully disengaged from every natural relation, and carnal concern! How uninterrupted; how ready; how chearful, unwearied, and universal, their service to God and the Lamb! *What manner of person ought I then to be, in all holy conversation!*

3. In respect of different degrees of grace, they are likened to men of a different age (b). Weak saints are called BABES, and LITTLE CHILDREN. They cannot live comfortably without pleasant frames. How apt to be easily tossed to and fro, with temptations! with every wind of doctrine! How weak and unfit to digest and feed on the deeper mysteries of God's word! or, without frequent staggering, to continue in the course of their duty! Saints of a moderate standing and experience in grace, are called YOUNG MEN; because of their vigour; their alertness; and ability to attack and fight the *good fight* of faith, with Satan, with their lusts, and with a present evil world. And how upright their stature; their conversation! how heavenly! how ready to run in the way of God's commandments! Aged eminent saints are called FATHERS. How multiplied their experience of Jesus' kindness! How distinguished their sagacity in knowing his voice and way! How prudent their foresight of danger; and ready hiding of themselves under his wings! How tender their love to weak saints! How

(a) Zech xii. 8. 1 Pet. i. 4.

(b) 1 John ii. 12---14.

earnest their endeavours to instruct, admonish, and give them an inviting pattern of gospel-holiness!

4. In respect of different attainments, saints are comparable to WOMEN of different stations in life (*a*). Young weak saints to VIRGINS and DAUGHTERS. Though their grace be real, yet how scanty their experience of Christ's power and love! How small their boldness and confidence before him! How ready to be slavishly afraid, that every trial shall sink them; every temptation seduce them from Christ! Others of some standing, to CONCUBINES. For, how legal their disposition! How powerful their spirit of bondage! How much influenced in duty by legal hopes of heaven, and servile fears of hell! How limited the beauty and cheerfulness of their spiritual practice! How few distinguished visits and views of Jesus' love they enjoy! Strong believers are comparable to QUEENS. In the assured faith of their marriage-relation to Christ, they daily live; great is their familiar boldness, and sweet their intimacy with him. How triumphantly free grace reigns in their heart! How glorious it renders them before God, and their fellow-saints! Be thou, my soul, one of these!

5. Saints in general are compared to WOMEN (*b*): for their beauty, as adorned with Jesus' righteousness and grace; for their weakness; their tender affection; their subjection to manifold infirmities, troubles, and dangers on earth. The human body, especially of women, in its members and adjuncts, is often used to represent their endowments and concerns. Their head upon them as *Carmel*, or *crimson* (*c*), signifies Christ himself as a lofty, a bleeding Redeemer; or, their top grace of hope, founded in his blood, supported by faith as a neck, and animating their spirit, and preserving it from sinking; and which looks at things that are heavenly, distant, and eternal. Their *hair on their head*, as a flock of goats, and as purple (*d*), may signify their numerous, their beautiful, their adorning, though small, and self-undervalued, holy thoughts, words, and deeds, that spring from Jesus' fulness, and our assured hope of

(*a*) Song vi. 8. 9. and i. 5. and iii. 12. (*b*) Song i. 8. 10. 11. 26. 17. and iii. 6. (*c*) Song vii. 5. (*d*) Song iv. 1. and viii. 5.

seeing

seeing him as he is. Their *locks* (a), represent the beauty and connection of their gracious exercises. Their *eyes* (b), are their spiritual knowledge, their faith, by which they discern supernatural things, and are exceedingly beautified before God. These are as *doves eyes*, comely, chaste, and fixed on Jesus their husband. Their *eyes being within their locks*, implies their modesty; and how unseen their grace is to a carnal world. Their being *in their head* (c), denotes the propriety, usefulness, and excellency of their knowledge. Their *ears* (d), denote their attention to, knowledge of, and obedience to, Christ's voice, in his word. Their *nose like the tower of Lebanon looking towards Damascus* (e), is their holy courage; their prudence, and their spiritual discerning; whereby their conversation is mightily adorned; themselves rendered stately, and majestic; their worst, their Syrian-like adversaries are watched and dismayed; and their pleasant savour of inward grace manifested. The *smell of their nose like apples*, imports, that they relish heavenly and spiritual things; and that the exertion of their inward grace in holy desire, edifying speech, or useful conversation, is extremely agreeable to Christ and his people. Their *cheeks and temples as a piece of a pomegranate* (f), denote their holy blushing; and their humble, sober, and chaste conversation; which in a distinguished manner adorn them. The *rows of jewels*, on their cheeks (g), may signify the laws of Christ; which are exemplified, and his graces exerted, in their holy humble practice. Their *mouth being a deliverer* (h), imports, that by their prayer and godly instruction, many are refined and preserved from snares and trouble. Their wholesome tongue being *a tree of life; health; honey and milk under their tongue*; and *their lips feeding many* (i), imports, that, by their fervent supplications and spiritual conference, many are graciously quickened, refreshed, healed, and nourished; and themselves kept in vigour and health; and prepared for eternal life. Their *lips* of knowledge and in-

(a) Song vi. 7. (b) Song iv. 1. and vii. 4. (c) Eccl. ii. 14.
 (d) 1s. lv. 3. (e) Song vii. 4. 8. (f) Song i. 10. and iv. 3.
 (g) Song i. 10. (h) Prov. xii. 6. (i) Prov. xv. 4. and xii.
 16. and x. 21.

struction, are as a *precious jewel*, or *choice silver* (a); comely, precious, and useful. Their words are as *deep waters*, very refreshful and unnoisy; fitly and seasonably spoken, they more adorn their life, and prove more beneficial to others, than *apples of gold in pictures of silver* (b). Their *lips are as a thread of scarlet* (c): their gracious converse, their earnest prayer, and grateful praise, turn upon Jesus' bloody death; are presented to God through his bleeding righteousness; and are a sure token of the soundness of their inner man. Their *teeth like an even shorn, newly washed, and fruitful flock* (d), are their divinely cleansed faith, and spiritual meditation, whereby they chew the bread of life, and render themselves truly holy, and fruitful in good works; or their holy, regular, and prudent zeal, whereby they are active in raising up monuments of praise, and a seed to serve the Lord Christ. Their *neck* (e), is their faith, whereby they are unite to the Redeemer as their head; whereby they receive nourishment from him, and return their love and praises to him; and are exceedingly beautified before him. The *chains of gold about it* (f), are the precious and everlasting promises it embraces; the blessings it receives; the graces it actuates; and the gifts it improves. Their *shoulder and back* (g), are their strength and patience; or that wherein they are exposed to burdens, scourges, and suffering. Their *hands and fingers dropping with sweet-smelling myrrh upon the handles of the lock* (h), are their faith, whereby they touch, and receive Christ, and work by love; and which, O with what refreshful, and purifying virtue, it attempts to open the heart to Jesus. Their *breasts like young roes, towers, or clusters of grapes* (i), are their love, their affection, and desire after Christ, and their edifying talk and conduct; whereby their soul is beautified, and endeared to Christ; and whereby others are refreshed, helped, encouraged, and nourished with the *sincere milk*, and spiritual wine of his word and grace. *Betwixt their breasts* (k), is, in their heart, their most endeared embrace.

(a) Prov. xx. 15. and x. 20. (b) Prov. xviii. 4. and xxv. 11.
 (c) Song iv. 3. (d) Song iv. 2. (e) Song iv. 4. and vii. 4.
 (f) Song i. 10. (g) Psal. cxxix. 3. (h) Song v. 5. (i) Song
 vii. 3. 8. and viii. 10. (k) Song i. 13.

Their *heart is at their right hand* (a); they execute their purposes with dexterity and dispatch. Their merry heart or good conscience, *doth good like a medicine* (b), promotes their soundness, and strength, natural, chiefly spiritual, and eternal; and *is a continual feast*, affords eminent and unceasing satisfaction, joy, and pleasure. Their *bowels* (c), are mercy, kindness, long suffering, gentleness. Their *belly like an heap of wheat, set about with lilies* (d), may denote their particular application of Jesus Christ, and feeding on him for spiritual nourishment; and their tender concern to bring forth, and win others to him; both which are eminently and plentifully connected and adorned with solid, savoury, and flourishing promises and fruits. Their *navel as a round goblet full of liquor* (e), may signify their ever-receiving appetite and desire after Jesus Christ; whereby nourishment is conveyed to their tender grace. The *joints of their thighs like curious jewels* (f), are their valuable, their holy principles of faith and love; which, curiously framed by the Redeemer, enable them with decency, pleasure, and exactness, to walk in his way. Their *feet* (g), denote their affections and well-ordered conversation: their *shoes on their feet*, denote the gospel of peace, as it were supporting, animating, and interwoven with their affections and practice, that with spiritual freedom, courage, and safety, they walk by gospel-influence, and according to gospel-rule. Their *feet only need to be washed* (h); the justification of their person is at first complete; but the guilt of daily sins in their soul and practice, ever need to be washed away. But the *washing of feet*, pled in excuse, for not readily receiving Christ (i), is indifference about gospel-truth, and weariness of spiritual exercise. The saints being *black, but comely*; the *fairest among women* (k), imports, that though in their own view, though in themselves, and as surrounded with infirmities and trouble, they be unrightly, yet as adorned with Jesus' righteousness

(a) Eccl. x. 2. (b) Prov. xvii. 22. and xv. 15. (c) Col. iii. 12. (d) Song vii. 2. (e) Song vii. 2. (f) Song vii. 1. (g) Song vii. 1. (h) John xiii. 10. (i) Song v. 3. (k) Song i. 5. 8.

ness and grace, and in his kind estimation, they are exceeding comely and beautiful. Their glorious garments wrought with embroidery of gold, and of fine linen (a), are his righteousness and grace; and the holy conversation founded thereon. It is their conversation-garment they wash and make clean in the blood of the Lamb (b); by improving it as the sole ground of their hope, of their pardon, salvation, and acceptance with God. But the putting off the coat, which indisposes them to receive Christ (c), is indifference about him and his righteousness, leaving off first love to him, neglect of commanded duty, inclination to carnal ease, and spiritual sleep. Unfaithful ministers take away the saints vail from them (d): they expose their infirmities; deny them the faithful preaching of imputed righteousness; corrupt them from the simplicity of truth; and draw them to a compliance with the superstitious devices of men. Their borders of gold and studs of silver, for their robes (e), are the precious, and permanent blessings, graces, and gifts, which flow from their Mediator's righteousness; and which shine in their holy conversation. Their green bed (f), is the comely, the refreshful, the flourishing and fruitful church, new covenant, scriptures, ordinances, and peculiar fellowship with Christ. Their perfumes (g), are the grace given them. The church below, the heavens above, are their house, and residence (h). Their heart, and the task of duty assigned them, are the vineyard appointed to their care (i).

6. The saints are compared to ROYAL PERSONS, kings, queens, princes, princesses (k). Begotten of God, the King of all the earth: begotten of Jesus, the King of kings, by the travel of his soul; they possess royal blood, are partakers of the divine nature, endowed with a living principle of grace derived from Christ; are royally educate at his school of sacred inspiration, spiritual influence, and sanctified trouble; are disposed to a free, a generous, and princely service of him; are married to him in the day of his power; and from him receive their

(a) Psal. xlv. 13. 14. (b) Rev. vii. 14. (c) Song v. 3.
 (d) Song v. 7. (e) Song i. 11. (f) Song i. 16. (g) Song
 iii. 6. (h) Song i. 17. (i) Song i. 6. and viii. 12. (k) Rev.
 i. 6. Psal. xlv. 9. 13. 16.

honour, their fulness, and their title to an endless crown. How royal their apparel of imputed righteousness! implanted grace! and holy conversation! How royal their nourishment of his flesh and blood; of *all the fulness of God*! How royal their palace of his invisible church, his celestial mansion! How royal their chariot of the new covenant and gospel of God! How royal their rest in his well-guarded bed! How royal their guard of divine attributes, holy angels, and faithful ministers! How royal their unction of the Holy Ghost, to consecrate and furnish them for their work! How royal the crown of divine loving kindness, and tender mercy, which they wear, and the triple crown of glory, life, and righteousness, which they expect! How royal their throne, being raised up together, and made to sit together, in heavenly places, in, and with Christ Jesus! How royal their council, the ADORED THREE speaking in the scripture! How royal their heart! set upon things above, and not upon things of the earth! How royal and extensive their influence in managing and protecting the world, ruling the nations with a rod of iron, bearing rule over their own spirit, and conquering Satan and their lusts! O marvellous, that by the grace of God I am what I am!

7. They are a ROYAL PRIESTHOOD (*a*). Most honourably, by the sprinkling of Jesus' blood, by the received fulness of his Spirit, are they consecrate, and set apart to the service of God; and appointed to draw near to him, and through his Son, offer sacrifices of prayer, and praise, of holy service, and broken hearts; and if called, of their life, for the honour of his name.

8. They are called PROPHETS (*b*). Much of God's mind they know in comparison of others; and faithfully are they to declare it unto others: chiefly about future things are they concerned; and from inspired revelation, have they a solid and certain knowledge thereof.

9. They are called a CHOSEN GENERATION, OR KINDRED (*c*). In Christ, before the world began, JEHOVAH chose, and ordained them to eternal life. By his grace

(*a*) 1 Pet. ii. 9.
(*c*) 1 Pet. ii. 9.

(*b*) Psal. cv. 15. 1 John ii. 20. 27.

he renders them choice and excellent. Of his own will, by the soul travel of his Son, and the regenerating influence of his Spirit, he begets them again; espouses them to Jesus, as their husband and brother; adopts them into his family, and constitutes them fellow-members with angels and ransomed men. Thou hast not, my soul, first chosen him, but he hath chosen thee.

10. They are called a HOLY NATION (*a*). In whole they are a very numerous body, and closely connected, *members one of another*. Unfailing faith in a Redeemer, and unceasing love to one another, being their bonds of union, how firm and lasting the duration of their body! Christ is their King in the midst of them, and their ambassador at the court of heaven. Fellowship with him, receiving out of his fulness, and loving one another, is their gainful traffic. Angels, and implanted graces, are their armies. Divine attributes and promises, are their strong holds and fortifications. Resistance of sin, Satan, and the world, is their warfare. The heavenly oracles are their laws. Attendance on divine worship and service, their tribute. And how holy in their birth; their state; their statutes; vows; purposes; and conversation!

11. They are called a PECULIAR PEOPLE (*b*). What a numerous, a flourishing body, whom God hath made the objects of his peculiar love! whom he hath purchased with the peculiar price of the blood of his Son! whom he subdues to himself, by a peculiar warfare of kindness and mercy! whom he hath enriched with peculiar blessings! whose hearts are inhabited by peculiar guests; Father, Son, and Holy Ghost! whom God hath formed for himself, to shew forth his peculiar praise! whom he watches over, day and night, with peculiar care! and prepares for, and assures of peculiar mansions of joy! O how different their pedigree; their foundation; their government; their spirit; their way; their end, from that of the men of the world!

12. They are a people that DWELL ALONE (*c*). In God's predestining purpose, they have a distinct situation and place. They alone are set as a seal on Jesus' heart and arm. They alone are within the bond of the new co-

(*a*) 1 Pet. ii. 9.

(*b*) 1 Pet. ii. 9.

(*c*) Numb. xxiii. 9.

venant, and pale of the church invisible. And it is yours, ye ransomed, to avoid all unnecessary intimacy with carnal men; to study a contrariety of conduct; and to seek the unknown, but happy attainment of secret fellowship with God. Let me live alone from the world: but let the Father and the Son come unto me, and manifest themselves to my soul.

13. They are CITIZENS and FELLOW-CITIZENS with the saints (*a*). Solemn is their admission into the visible church. Glorious are their privileges: they are the objects of Heaven's distinguished care. Great is their gospel-freedom from the law as a covenant, and from the yoke of human impositions; gainful their traffic with Christ; great their honour in bearing his image and badge; comely their order; binding their common laws; strict their connection; and tender their care, one of another: peculiar the right of their seed to an interest in Heaven's distinguished benefits. They are citizens of the church-triumphant; their burghership, their conversation is in heaven. They are born from above; have their names written in heaven, in the Lamb's book of life: made free by the Son, they are free indeed: their stock, their treasure, their heart are in heaven: in heavenly things they trade; in good and perfect things that come from above: they set their affections on these things that are above, where Jesus is at the right hand of God. Shortly shall THERE be their endless residence; they shall see the King in his beauty, and dwell in his presence. Canst thou, my soul, instruct thy celestial lineage; speak the heavenly dialogue of cordial praise? is the ticket, the everlasting covenant laid up in my heart, as *all my salvation, and all my desire?*

14. They are represented as an HOUSEHOLD and FAMILY (*b*). How gathered, protected, and ruled of God, they dwell together in unity! How closely joined in Christ; in God, their habitation! How bound and disposed to promote one another's welfare and joy! They are the *household of God*, made, collected, owned, provided for, employed, and governed by him to his own glory. They are the *household of faith*. By the grace

(*a*) Eph. ii. 19. Phil. iii. 20.

(*b*) Eph. ii. 20. Gal. vi. 10.

of faith they credit, and contend earnestly for the doctrine of faith once delivered to the saints. By these things they live; and in them be the life of my soul.

15. They are represented as CHILDREN of God (a). Of him they are adopted; of him their new man is spiritually begotten and born. His image is engraven, his name called upon, and his Spirit put within them. Dearly he loves them. Every thing necessary for time and eternity, he provides for them. In every danger he protects; in every part of conduct, in every good word and work, he directs them: and for their faults, chiefly their stubbornness, he corrects them. Their prayers he hears; their suits he grants. They are *heirs of God, and joint-heirs with Christ*. It is theirs to be humble, teachable, and obedient before him. Theirs to imitate him in mercy, in meekness, in holiness, righteousness. Theirs to hate what he hates; love what he loves. Theirs to incline to abide in his family; dwell in his presence; and seek after the most intimate fellowship with him. It is theirs to know, esteem, love, delight in him, as their Father; and to take pleasure in his word, his ordinances, and people. Theirs to be grieved and concerned when he is dishonoured, or his church oppressed or polluted. Are these things, my soul, found in thee? Am I certainly a child of God by faith in Christ Jesus?

16. Saints are compared to BABES (b). In themselves how exceeding helpless, weak, and insignificant! How exposed to danger! but wonderfully protected, and preserved of God. In what imperfect degree, they here possess all the graces of the perfect, the glorified saints! How native; how earnest their inclination to pray; to suck the *sincere* milk of God's word! How carefully, by Christ, by his angels, and ministers, are they watched, and guided, and guarded! If not hindered by their peevish temper, how quick their spiritual growth, about the time of their heavenly birth! How innocent, meek, harmless, and humble! How candid and sincere in their faith; their love; their Christian profession, and holy obedience! Except, my soul, thou become as a little

(a) Rom. viii. 17.

(b) Matth. xi. 25. 1 Pet. ii. 1.

child, thou shalt in no wise enter into the kingdom of heaven.

17. They are called SONS; HEIRS; FIRST-BORN (a). For a time indeed they continue in a low condition, and retain much of the Spirit of bondage; but solemnly are they separate to the service of God, as his peculiar property. Blessed are they with all the best blessings of his righteousness, his grace, and salvation. Princely and exalted is their dominion over the rest of the world. A substantial blessing and honour are they to them. Sure and sweet is their title to the everlasting inheritance. Rejoice, my soul, I am an heir of God, and joint-heir with Christ: nor can sins, nor devils, nor wicked men, disinherit me. God is my Father; my tutor, my ALL. His covenant is my charter; thrice surer than heaven or earth.

18. They are called DAUGHTERS; VIRGINS; SISTERS of Christ (b). How weak in themselves! How exposed to danger and infirmity! How engaging their spiritual comeliness! How glorious their apparel of imputed righteousness, implanted grace, and holy conversation! How single their love to Jesus! How chaste their adherence to him! How sound and uncorrupt in the faith! How sincere in their worship! How pure in their heart and life! How candid their care to avoid temptations to, and appearance of evil! How disposed to blush at the best of their service! Inferior, indeed, in every respect, they are to Christ; but begotten of the same Father; children in the same family, they partake of the same human nature with him; have his image on them; are nearly connected with, dearly beloved, and tenderly cared, and provided for, by him. They are *daughters of Jerusalem, children of Zion*. In the true church, they are born; and by means of her ordinances and ministers, is their spiritual birth accomplished. On her spiritual provision of gospel truths, and new-covenant blessings, they are nourished. With the garments of salvation divinely granted to her, are they clothed. In her they abide; and are governed, directed, protected, and

(a) Gal. iv. 4.--6. Heb. xii. 23. (b) Song i. 3, 5. and iii. 11. and v. 1. Psal. cxlix. 3.

perfected. If I am such, why should I wear the attire of an harlot? why whorishly turn aside by the flocks of thy companions? When, O my Brother, shall I find thee without, on thy great white throne, that I may kiss thee, may embrace thee, and not be ashamed? When shall I come to the Jerusalem above, *which is the mother of us all*? When shall we, the ransomed of the Lord, return and come to Zion, with songs, and everlasting joy on our heads, and sorrow and sighing flee away?

19. They are CHILDREN OF PROMISE (a). From eternity their birth, their life, their endless felicity, was promised to our adored Redeemer. Not by natural influence, but by the gospel-promise, and fulness thereof, are they spiritually begotten, born, suckled, nourished, directed, supported, carried, healed, revived, restored, comforted, and sanctified. And highly they esteem and delight in the promises. Let these thy words be found by me; let me eat them; and let them be *to me the joy and rejoicing of my heart*. Never let me forget thy statutes, for by them thou hast quickened me.

20. They are called Christ's SEED, the TRAVAIL of his soul (b). By his infinite labour and suffering, and from his fulness of virtue and grace, are they brought forth unto God. His honour they represent; his name they continue; and to all generations, are the joy and rejoicing of his heart. On the very substance of his person, his flesh and blood, that he gives for the life of the world, he feeds and nourishes their soul. Lord Jesus, am I so dear to thee? am I the offspring of thy love; thy blood; thy grace? Detested be my heart, if it love father, or mother, more than thee.

21. Saints are called BRETHREN (c). In the same purpose of God are all of them chosen. All of them have God for their Father; the church for their mother; Christ for their elder brother. Their grace, their profession, their practice, is similar. Their love is mutual. They are *Christ's brethren*: they have one Father with him. They are ineffably near to him, and precious in his sight. Wherein their finite nature admits, they share with him in his grace, his office, and work. How quick-

(a) Gal. iv. 28.

(b) Is. liii. 11.

(c) John xx. 17.

ly, my Lord, shall I hear thee say, *In as much as ye did it to the least of these my brethren, you did it unto me.*

22. They are Christ's BRIDE and SPOUSE (a). In infinite kindness he chooses them for himself. Heartily and deliberately they accept of him, as their head and husband. All their sinful debt was charged upon him; and he answered for it. Highly he loves; faithfully he dwells in; tenderly he sympathizes with; sufficiently he provides for; fully he protects, them. Deep is his interest and concern in their persons, graces, temptations, and troubles. Glorious is their interest in his person, his righteousness, honour, and fulness. Highly they esteem; tenderly they love; ardently they desire; humbly they serve him; and hardly do they bear his frowns. Mutual is their joy and rejoicing over one another. How mindful both of their marriage-contract, the *covenant of peace!* By distinguished fellowship with him, they become fruitful in the works of righteousness. Openly, before angels and men, shall their nuptials at the end be celebrate. Then shall they enter into the palace of the King, and shall abide. *Blessed are they, who are called to this eternal marriage-supper of the Lamb;* and whom the Lamb himself maketh ready. Blessed for ever be the Lord, that neither meanness, nor guilt, nor vileness, nor infamy, nor devils, nor death, could stop, or can break my marriage to him! He betrothed me to himself for ever; yea, betrothed me to him, in righteousness and in judgment, in loving-kindness and in mercies. Ye sinful, ye unprofitable, ye infamous men, whosoever will, let him come to the marriage.

23. They are compared to RETURNING PRODIGALS (b). Receiving from God many noble endowments, time, talents, opportunities, how they rush into apostacy from him! and waste these gifts in soul-ruining fellowship with Satan and his agents! When by trouble, by sharp conviction, they are forced to consider their case; nothing spiritually good they have, or can do. No more pleasure in sin, in creatures, can they find. Now the most urgent necessity, accompanied with an attractive persuasion of God's all sufficiency and readiness

(a) Rev. xix. 7. Song v. 1. (b) Luke xv. 10. - 24.

to help, determines them to attempt an humble return to him as their Saviour and Master, and a candid confession of their sin, and earnest supplication for mercy. How the all-gracious Father, his bowels of compassion, yearn towards them! How, in their distant, their loathsome, their dreadful condition, in mercy he runs to meet them! With what arms of mercy he embraces! with what kisses of forgiving love he melts their heart, and determines it to a truly gospel-repentance and confession of sin! By the ministry of the word and Spirit, how graciously he decks them with the *best robe* of imputed righteousness; adorns them with the *gold ring* of his everlasting favour, Spirit, and grace; feasts and nourishes their soul with the sweet, the tender, the all-fattening flesh and blood of his sacrificed Son! What unending joy now commences among divine persons and holy angels; that fallen men, utterly lost as to safety, happiness, or usefulness, are recovered! those dead in trespasses and sins are quickened, and espoused to Christ!

24. Peevish saints much resemble the prodigal's **ELDER BROTHER** (a). Divinely preserved from the more scandalous crimes, and serving God from their youth, in a tender and unblameable practice; how sinfully they sometimes fret at **JEHOVAH's** sovereign conduct, in giving newly converted profligates surprising measures of grace, surprisingly familiar intimacy with himself; while rarely he bestows on themselves, such sensible experience of his love, as exhilarates their heart, and determines them with pleasure to talk of his goodness! Ah, ye froward, when will ye grow wise? Should your eye be evil, because God is good? Do you well to be angry, that *where sin abounded, grace did much more abound?*

25. The saints are compared to **JUDGES** (b). Endowed with wisdom, power, and authority, they set themselves for the defence of the heavenly statutes. By self-examination they judge themselves, that they be not condemned with the world. By their sound principles, and holy lives, they condemn the world that lieth in wickedness. At last they shall sit as assessors with Christ in the final judgment of evil angels and wicked men.

(a) Luke xv. 25.---32.

(b) 1 Cor. vi. 2. 3.

Shall this, Lord, be my honour, who have so oft yielded to Satan, and defiled myself with his wicked agents on earth!

26. They are called WITNESSES (a). Having *tasted that the Lord is gracious*; having heard his voice, seen his glory, and his mighty deeds; they bear witness, that he is God all-sufficient, possessed of every perfection, and suited to every case. Having *seen the Son*, believed on him, and handled the word of life, they testify, that he is the divinely sent, the able, the ever-ready and compassionate Saviour of the world. Having *seen an end of all perfection*, and felt the unsolidity and evil of the world, they declare, that *vanity of vanities, all that cometh is vanity and vexation of spirit*. Having felt their heart, and seen their life, they attest the former to be *deceitful above all things, and desperately wicked*; and the latter, in its best estate, but filthy rags. Having felt the virtue of Jesus' word, they testify, that his *law is the truth*; his gospel *the power of God unto salvation*; his *commandment spiritual, holy, just, and good*. Faithfully they bear witness, even against themselves. Boldly they oft finish their testimony, *resist unto blood, striving against sin*. Abide, my soul, by the truth, and *the truth shall make thee free*.

27. They are compared to RICH MEN and NOBLES (b). How honourably begotten of the *everlasting Father, possessor of heaven and earth*! Christ, and all things in him, are their wealth, their treasure. How glorious their apparel of his righteousness and grace! How ornamented with his Spirit, his love! How liberally educate at his school, and taught to profit! How pompous their riding in his new-covenant chariot, on his *white horses*, his evangelic promises; and in company with him their KING! They indeed love to work righteousness; but live not by their labours, but on God, as their inheritance, their portion; on the delicate provision of Jesus' flesh and blood. How goodly their dwelling! the Most High is their habitation. How numerous their attendants; angels and men! How readily every thing works for their good! What burdens of labour, difficulty, and

(a) 1st. xliiii. 10. (b) Rev. iii. 18. Psal. xlv. 16.

trouble, they can sustain, without being rendered wretched or miserable! How well they can forbear their full portion, till the end of time! How exalted their fellowship with divine persons; with angels and saints! How the view of their wealth emboldens them to approach the throne of grace; the communion of saints; and the mansions of bliss! and roughly to resist temptations from sin, Satan, and the world! What am I, or what is my father's house, that God has brought me hitherto; raised me out of the dunghill, and made me sit with princes!

28. They are called POOR, or POOR IN SPIRIT (a). Not only are they generally poor in worldly circumstances; and all, in themselves destitute and despicable before God; but how unworthy, wretched, and polluted, in their own eyes! What students of contentment with a low condition in the world! With what humility, they look on all their righteousness as loss and dung; reckon themselves less than the least of God's mercies; less than the least of all saints; and the chief of sinners! With what cheerful pleasure, they live solely on the free, the sovereign, grace of God in Christ; and reckon it their great honour and happiness, to be the eternal dyvors thereof! Let greedy swords fight on for wealth; I can be poor: but, Lord, I beg to sit and sup, and smile with thee.

29. They are compared to *four and twenty ELDERs*, crowned and surrounding the throne of God (b); because of their gravity, their wisdom, their power, and authority. They are a people near unto God, and employed in the most humble and unceasing adoration of him. And is not their faith founded on the doctrine of the *prophets and twelve apostles of the Lamb*? Thrice blessed are the poor in spirit; for theirs is the crown of glory, the kingdom of heaven!

30. They are compared to *HARPERS harping with their harps*, and singing a new song that none but themselves can learn (c). How skilfully; how sweetly they sing of mercy and judgment! Knowing that all things flow from redeeming love, and work for their eter-

(a) Psal. lxxviii. 10. Matth. v. 3.
to 10. (c) Rev. xiv. 2.

(b) Rev. iv. 4. and v. 8.

nal advantage; in every thing they give thanks. How cordially; how pleasantly they praise their loving, their eternal fair; their endless ALL! in fine, their GOD! Am I redeemed; redeemed to him; redeemed with blood divine? O may I lose my useless tongue, when it forgets to praise!

31. They are compared to MERCHANTS (a). Christ the pearl of great price, the fine gold, the *treasure hid in the field* of revelation, they seek out, buy, deliberately accept of, as their own; the gift of God to them. The truth they buy; deliberately credit; and, at the hazard of every thing dear in a world, retain. The time they redeem, they carefully improve, because the days are evil. With wisdom, with care, with pleasure, with desire, and hope of endless advantage, they deal in spiritual and heavenly things. With knowledge and deliberation, they commission them by prayer; bring them home by faith; and receive them *with much affection, and joy of the Holy Ghost*. Cheerfully they give their bill, their determined purpose, in his strength, to render unto God thanks for all his mercies. Grace, glory, God himself, in all his fulness, is the subject of their traffic. *Freely, without money and without price*, is the heaven-fixed rate of every commodity. Christ is their factor in the far, the heavenly, country. Prayers and supplications, with strong cries and tears, are their letters of trade. Exceeding great and precious promises are their invoice; their bill of lading. Divine ordinances are the port, the exchange, the market, where they carefully attend. Faith in the promise is the ship, the porter, which brings home their goods to their soul. A conscience purged in Jesus' blood is their accomptant. Their understanding and memory are their journal and ledger. Self-examination is their inventory of their stock, their stating of accounts. Improving of grace received in holy and beneficent exercises, is their sale. Carefully ought they to keep distinct records of the true state and frame of their soul, and of God's mercies to them, and their sins against him. Speedily ought they to pay their vows, their bills of gratitude. As their trade prospers

(a) Matth. xiii. 46. Rev. iii. 18.

or languisheth, are they to rejoice, or mourn. Learn, my soul, this gainful business; this trade, making many, making all its users rich; this trade, that can never be hurt by the number of sharers; this trade, for which disappointments, straits, poverty, and guilt, may be improved, as a qualification.

32. They are compared to SOLDIERS (a). In the day of power, enlisted under Jesus' banner; brought into the bond of his covenant; clothed with the livery of his imputed righteousness, his implanted grace, and of an holy conversation; armed with *the whole armour of God, with the girdle of truth, the breastplate of righteousness, the shoes of settled gospel-principles, the shield of faith, the helmet of the hope of salvation, the inspired sword of the Spirit, and the artillery of all prayer*; which they are to keep undamaged, and ready on every occasion. It is theirs to distinguish themselves from others; to moderate their affections and care about worldly things; to cease from their former sinful and legal labours; and, with singleness of heart, with prudence, patience, submission, courage, care, and activity, to follow the captain of their salvation, in their respective stations; to know his word; without hesitation obey his command; endure hardship; espy the stratagems, watch the motions of spiritual enemies; improve every advantage against them; shew no pity to any of them; but, by means of Jesus' death, believed with application, resist Satan; crucify, and kill the body of sin, with her affections and lusts. Ye soldiers of the Lamb, *be strong in the Lord, and in the power of his might*; encourage yourselves in your leader; in the certainty of your victory; and the reward of your warfare. Never desert your divine, your gracious commander; nor his standard of truth. Never yield to a spiritual foe; *resist the devil, and he will flee from you; resist unto blood, striving against sin*: count not your life dear unto you, that you may finish your course with joy; *fight the good fight of faith; lay hold on eternal life*. Though your enemies be many, be strong, and lively, there are more with you, than with them: stronger is he that is

(a) Eph. vi. 10. - 19.

in you, than he that is in the world. Be then the day of war, the season of my soul.

33. They are compared to WATCHMEN (a). In their respective towers and stations they wait upon, and watch *for God, more than they that watch for the morning.* Carefully they observe the approach of spiritual danger, and cry to the Lord for relief. It is yours, ye ransomed, to watch unto prayer, and other duties; to wait, to prepare for, and lay hold on every opportunity thereof; to watch in duty, keep your heart, in her disposition and aims, because *out of it are the issues of life*; and to watch for the answer of prayer, and fruit of good works. It is yours, to watch against the roaring lion, and his serpentine agents: to watch with Jesus as your Lord, your defence, pattern, companion, and guide: to watch for him, coming in the Spirit, and in the clouds; for blessed are they, *whom, at his coming, he shall find watching.* Listen, my soul, the Master cometh; the Judge standeth at the door; gird up thy loins; watch and be sober: watch with him thy one hour of life: watch and pray, that thou enter not into temptation.

34. They are compared to WRESTLERS (b). Anointed with the Holy Ghost, sisted in the view of angels and men; they wrestle with profane persons, testifying against, and opposing their wickedness, patiently enduring their reproach and persecution. They wrestle with persons heretical and erroneous; watching against their snares, refuting their error, and endeavouring to censure them on its account. They wrestle with evil angels, and sinful lusts; hating, resisting, crying for deliverance from them, and studying to have every inward corruption utterly destroyed. In humble and earnest supplication, they wrestle with God; taking hold of his strength, pleading his promise, and relying on the blood and intercession of his Son, they insist for his favours, and refuse to let him go, till he bless them. Be thou, my soul, *strong in the grace that is in Christ Jesus.* Let no discouragement drive thee from his mercy-seat. Fill thy mouth with arguments, even with thy need, thy guilt, thy perverseness; order thy cause before him.

(a) Psal. cxxx. 5. 6. Prov. iv. 23.

(b) Eph. vi. 12.

35. They are compared to WALKERS (a). Divinely brought into Jesus *the way of holiness*, wherein *the way-faring man shall not err*, in the sight, in the company, under the awe, and with a regard to the glory of God; in the continued application of a Redeemer's blood; in the strength of the grace daily received out of his fulness; under the constraining power of his love; they, with great pleasure and healthfulness, follow his pattern, obey his law, make progress in gospel-holiness, distance from sin, Satan, and an evil world, meetness for, and nearness to the celestial glory. Brought at last into the mansions of happiness, with unceasing pleasure, peace, purity, honour, and triumph, they for ever attend the Lamb of God, in all his glorious discoveries of himself. My soul, having *received the Lord Jesus, walk in him; walk up and down in his name; walk humbly with thy God; at last thou shalt walk with him in white; for in him thou art worthy.*

36. They are compared to RUNNERS of a race (b). *Encompassed with so great a cloud*, a multitude of *witnesses*; animate with the example of Christ and his now glorified followers; excited with the view of God, angels, and men; they, in the most exact, thoughtful, laborious, and diligent manner, begin, prosecute, and finish their course of holy exercise. To succeed, my soul, begin it, as early as possible. Put on the light, the pliant robes of Jesus' righteousness and grace. Be thou wholly, chiefly thy joints, thy principles of action, anointed with the Holy Ghost. Lay aside every weight of guilt, anxious care, and sinful affection. Beware of *surfeiting and drunkenness*; *be not high minded, but fear*. Ever fix thine eye on Jesus as thy way, thy pattern; on his law as thy rule; on his Spirit as thy guide; on death as thy goal; on endless felicity as thy prize. Stumble at no temptation, affliction, reproach, persecution, desertion, or inward weakness; but with integrity, vigour, and unwearied diligence, proceed in thy course; daily apply a Saviour's blood; *grow in grace; abound in the work of the Lord.*

37. They are compared to PILGRIMS or TRAVEL-

(a) Zech. x. 12.

(b) Heb. xii. 1.

TERS (a). Finding no rest for their soul on earth; at first they carefully consider the cost, the difficulty, the danger, of their journey to heaven; wisely they put on the light, the new, the defensive, and unwasting *garments of salvation*; and take to them the *whole armour of God*, for their safety against foes. Wisely they receive Jesus and his fulness, as their gold, their treasure, to bear their expence. They receive his Father for their companion; his Spirit to be their guide; his word to be their director and compass; his love, his power, and promise, for their supporting staff. Carefully they ask for the *good old way* of holiness; and continue walking therein: sweetly they drink out of its *wells of salvation*; and refresh themselves, but not tarry, in the inns of ordinances built thereupon. How diversified their condition! Now, their duty is pleasant and easy; anon, it is rugged and difficult. Now, they enjoy fine weather of peace and prosperity; clear views of Jesus' countenance, wide prospects of his loveliness and love; clear discoveries of the vanity of this world, of the happiness of their present, and of the glory of their future state: anon, they are distressed with cold winters of trouble, storms of temptation, dark nights of desertion and disorder, that they know not what to do, or whither to go. How oft fearfully pinched for provision! How oft the wells of promises seem dry, and inns of ordinances are found empty! How oft exposed to the gazing, ridicule, and malice of carnal men! How oft by Satan and their lusts harassed and robbed of their grace, or its evidence! How oft tempted to turn back! But, through every tribulation, they push forward to the city, the celestial kingdom, of God; and with so much more cheerfulness, if they enjoy the company of eminent saints. May I go from strength to strength, till I appear before God in Zion.

38. They are called STRANGERS and SOJOURNERS with God on earth (b). How strange to carnal men, is their state of union and communion with Christ! How strange their birth from above! their having God their Father! Christ their husband! glorified saints their principal people! In what strange; what celestial country,

(a) 1 Pet. ii. 10.

(b) Psal. xxxix. 12.

are their portion, their inheritance, their hopes, their affections, their thoughts, their desires! With what strange robe of divine righteousness, implanted grace, and gospel-holiness are they decked! What strange armour of God they have put on! How strangely they speak the spiritual language of prayer and praise! pour out their hearts, behave as becometh the *high calling of God!* walk with Father, Son, and Holy Ghost, whom the world see and know not! feed on the strange provision of Jesus' person, righteousness, and benefits! How employed in the unknown labour of numbering their days; of considering their last end; of ploughing up the fallow ground of their heart; of sowing to themselves in righteousness; of buying without money and without price; of denying and loathing themselves; of warring with principalities, powers, and spiritual wickedness; of renouncing the profit, pleasure, and honour of this world; of extracting good from evil, and sweet out of bitter; of loving their mankind enemies, and rendering them blessing for cursing! How unsatisfactory their outward enjoyments! What a *gazing stock* to the men of the world! And how despised, reproached, and harassed by them! Be content, my soul, it is enough that God hath sworn, *I will never leave thee, nor forsake thee.* In all my straits, he is a present aid. In all my affliction he is afflicted, so he is my Saviour.

39. They are called BUILDERS (a). According to the rule and line of God's inspired word, they, by faith, lay themselves and their whole salvation upon Christ, the foundation laid in Zion; and in his strength, build up themselves, in their most holy faith and gospel-conversation; adding one degree of grace, one good word and work to another: and build up the church, by elucidating divine truths; winning souls to Christ; spreading abroad the savour of his name; and lifting up his praise. So build, my soul, and thou shalt be able to finish.

40. They are compared to THRESHERS, or THRESHING INSTRUMENTS (b). In Jesus' strength, and by repeated acts of faith and hope, of repentance and love,

(a) Jude 20. (b) 1s. xli. 15. 16.

of humility and self denial, they *by little and little*, conquer their spiritual enemies, and bring down *the mountains* of wicked men, evil angels, sinful corruptions, manifold dangers, and difficulties, which stand in their way of serving the Lord, or enjoying fellowship with him. Astonishing! shall *worm I* beat them small as dust! Let me then *rejoice in the Lord*, and *glory in the holy One of Israel*.

41. They are compared to STEWARDS (a). To their care hath God committed the vineyard of their own heart and station in the world and church. A variety of gifts, graces, ordinances, and opportunities has he bestowed upon them, to be improved according to the rule of his word. Solemnly hath he charged them to be faithful, and study the welfare of others; quickly will he call them to account for their conduct; and righteously will he reward them according to their work. How quickly, my soul, shall he cause me *give an account of my stewardship*; for *I must be no longer steward!*

42. They are compared to SERVANTS (b). How solemnly are they engaged! How deeply obliged to serve the Lord Christ, in whatsoever he shall command them! With what lowliness of mind, what faithfulness, gratitude, and evangelic respect to the recompence of reward, are they to do the will of God in all things! It is yours, ye redeemed, to remember that all your gifts, your graces, are from God, and to be used to his glory; and to resolve upon giving him an account thereof. Bore mine ear, O JEHOVAH, to thy door-post, that I may serve thee for ever. *In, and after, keeping thy commandments, there is an exceeding great reward.*

43. They are called INHABITANTS OF THE GARDENS (c). Associate into particular congregations and worshipping assemblies, they make an open, a continued, a steadfast profession of Jesus' truth; and with constancy, delight, and diligence, they attend upon, and improve his ordinances; and are chiefly busied in keeping and cultivating their heart and conversation.

44. They are compared to FARMERS OF VINE-

(a) Luke xvi. 9---12.
viii. 13.

(b) Rev. vii. 3-

(c) Song

YARDS (a). To them hath God, in a subordinate respect, committed the vineyard of their own heart and of his church; and to their advantage the fruitfulness thereof greatly redounds. It is therefore theirs, carefully to keep their vineyard, to watch over themselves and their work; to labour earnestly in denying ungodliness and worldly lusts; and in living soberly, righteously, and godly in this present world. Theirs to study regularity and distinctness in their religious course. Theirs to improve every event, every faculty, and gift; to prune off every luxuriance, mortify every lust, avoid every doubtful and dangerous practice; and by a believing dependence on the tree of life, in the midst of the paradise of God, to prop every good word and work. It is theirs to promote the purity, peace, and prosperity of the church, and to render unto Christ, the principal, the supreme glory of all they are, and do.

45. Saints are compared to **SLAVISH KEEPERS** of other mens vineyards to the neglect of their own (b). How oft, by their mother's children, their indwelling corruptions, and hypocritical professors, are they forced and decoyed into a base submission, to human impositions in the service of God; to sinful and carnal courses; to too eager interfering with worldly affairs, or with spiritual things in a selfish and carnal manner! How oft is their watchfulness over their heart, their resisting and mortifying of their lusts, their due cherishing and exercising of their grace, hereby sinfully and shamefully prevented! How oft doth their being in public office in church or state, occasion much sinful neglect of personal piety!

46. They are represented as **CARRIED ONES** (c). Lame in themselves, Jesus apprehends them, takes them up, and in the chariot of his covenant and church, on the white horse of his gospel-promise, in the hand of his providence, on the shoulder of his power, in his bosom of intimate fellowship, in his heart of endeared affection and care, notwithstanding of manifold filthiness, provocations, and infirmities, bears them *up* under every burden; bears them *out* against every opposition; bears

(a) Song viii. 12.

(b) Song i. 5.

(c) If. xlvi. 3. 4.

them *on* in the course of their duty; bears them *in* to the throne of grace; and *home* to their eternal rest.

47. They are represented as HIDDEN ones (*a*). How unknown to the world, and even to themselves, is their excellency; their gracious state; their spiritual attainments; and especially their future glory! How hidden; how secret favours, are their election, their regeneration, their pardon, acceptance, adoption, and inward comfort! How secretly; how mysteriously and safely are their persons, their state, their life, their portion, and treasure laid up, in the word, the heart, the hand, the life, the honour of Christ!

48. They are represented as SEALED ones (*b*). By electing love, by effectual calling, by their justification, and by the daily influence of his Spirit, they are highly honoured of God, "appropriate and confirmed to his use; and distinguished from the world. Safely hid and *preserved in Christ Jesus*, how graciously are they enabled to make an open confession of his truth! How oft protected from common calamities! How marvellously saved amid eminent trouble!

49. They are called UPRIGHT ones (*c*). How their heart, their affection, tower towards God, and heavenly things! With what candour they study to be what they seem! and to live without allowed guile! to be universally sincere in their behaviour towards God and men!

50. They are called WISE MEN (*d*). Instructed of Christ, they make the best choice, choose for their portion the whole fulness of God; pursue the best course, follow after *the prize of the high calling of God in Christ Jesus*. They walk in Christ, the best way; and with God, the most excellent companion. They espouse Christ the best husband; and live on his flesh and blood, the most wholesome and nourishing provision. Acquaint with the mysteries of God's word and providence, taught of God *to profit*, made *wise unto salvation*, and *learned in every state therewith to be content*, they intend the most noble end of his glory, and their own happiness;

(*a*) Psal. lxxxiii. 3.

(*b*) Rev. vii. 3.

(*c*) Song i. 4.

(*d*) Fsa. xciv. 3. 12.

and prosecute it in the best manner, and by the most proper means. Hast thou, my soul, *so learned Christ?*

51. They are compared to **STRONG** men (a). Strengthened in and by the Lord Jesus, they can bear heavy burdens without repining; can walk in God's way without wearying; run in the path of his commandments without fainting: can attack and conquer the strongest corruptions; resist the devil; overcome the world; and bear rule over their own spirit. Rejoice, my soul, *I can do all things through Christ strengthening me.*

52. They are represented as **CARNAL** men (b). Ah, what power hath their remaining carnal corruption over them! How much they fulfil their sinful lust! How compassed with fleshly infirmities! How sadly are their hearts attached to worldly things! What envy, strife, and contention, too oft abound with them! Truly *the law is spiritual; but I am carnal, sold under sin.*

53. They are represented as **FOOLISH** (c). Alas! how oft they mistake their way; neglect their duty; act contrary to God's honour, and their own interest; grieve their friends, and please their enemies! How oft they act without thought; complain of, or praise, what they know not! How oft have I been brayed in the mortar of adversity; yet has not my foolishness departed from me!

54. They are represented as **CAPTIVES**, *sold under sin* (d). How oft do Satan, and their lusts, prevail over them; drag them from God and their duty, and into the slavish service of sin! How they buffet them for the least refusal! How they abuse and maltreat their soul! Blessed be the Lord, who bringeth back his captives, even when, with stupidity and unconcern, they are like men that dream. Quickly, O my soul, shall the *prey be taken from the mighty, and the lawful captive be delivered.*

55. They are represented as **PRISONERS** (e). How oft are they shut up and confined in the prison of trouble; of prevailing corruption; of fearful temptation; of dark desertion! How are their shameful crimes evidenced; and their souls connected with the basest companions!

(a) Eph. vi. 10.

(b) Rom. vii. 14.

(c) Luke xxiv. 25.

(d) Rom. vii. 23. 14.

(e) Psal. cxlii. 6.

How their light, their liberty, their honour, their happy fellowship, their spiritual warmth and comfort, taken from them! Is it not thine, O Jesus, to bid us go forth and shew ourselves? Thine with the key of thy promise, with the power of thy grace, to open our prison-doors, and bring us forth, that we may glorify thy name?

56. They are compared to KILLED and CRUCIFIED men (a). O the killing providences! the destructive rage of inward corruption! the violent temptations of Satan! the persecutions of the world they are trysted with! They are *crucified with Christ*; in his death he represented them; and by the application of his atonement to their conscience, is their old man, their inward corruption, gradually, and painfully mortified. They are *crucified to the world*, and it to them. Gradually, and not without pain and shame, are they weaned from the world, and as dead malefactors are they despised by the men of it.

57. They are compared to DYING and DEAD men (b). Not only are they worthless in themselves, mortal in their bodies, and plagued with an inward body of death; but by the application of Jesus' righteousness and grace, their relations to the broken law, as an husband and governour; to Satan, as a prince and father; to sin, as a pleasure and trade; and to the world, as a portion and treasure; are destroyed, and finally cut off. Hence they cease from sinful works; and from going about to establish their own righteousness: and are *buried together with Christ*; share the sweet repose that flows from his death; in consequence whereof they rise to newness of life.

58. They are represented as LIVING men (c). O the mysterious inward motions of their heart! O their agreeable breathing and desiring after Christ, and living by faith on him! O the sweet light, liberty, pleasure, and other enjoyments, they are made capable of! How manifold their frames! How various their relations to Christ, and to one another! And how they work out their

(a) Rom. viii. 17. 36.
ii. 20.

(b) Rom. vii. 4. and 6.

(c) Gal.

salvation with fear and trembling! Lord, may I live and praise thee.

59. They are called a REMNANT (a). How few in comparison of the rest of mankind! How oft they chiefly consist of the poor, and dregs thereof! How oft wonderfully preserved, when the wicked are cut off!

60. They resemble ISAAC (b). They are the spiritual, the promised seed of Abraham; the special, the distinguished seed of Heaven, the offspring of Jesus' intercession. By means of the promise, and notwithstanding of insuperable-like difficulties, are they spiritually conceived and born. How delightful a joy and rejoicing to God their Father, and to their mother the church! Mercifully recovered from death, by the slaughter of God's provided burnt offering, they love not their lives in opposition to his will. How sadly harassed by their bastard brethren! But being heirs, at last enter in to possess *all the fulness of God*.

61. They are compared to JACOB (c). Freely chosen to salvation, they *strive to enter in at the strait gate* of union to Christ, and renovation of their nature; and struggle for glory, honour, immortality, eternal life. Blessed in the robes of Christ their elder brother's imputed righteousness; guarded of angels; highly esteeming their spiritual birth-right and blessing; they wrestle with God, and also prevail: and through manifold tribulation and death, go to the everlasting land of promise. Call thyself, even now, my soul, by the name of Jacob: subscribe with thine hand unto the Lord; and surname thyself, by the name of Israel.

62. They are compared to DAVID (d). Exalted from the lowest degree, they sit with *the Prince of the kings of the earth*. Wisely they conduct themselves: striplings and weak in themselves, they are *strong in the Lord, and in the power of his might*; and notwithstanding of fearful guilt, and difficulties innumerable, are *more than conquerors through him that loved them*.

63. They are like unto LAZARUS in the parable (e). How generally poor and contemptible, in the view of

(a) If. xi. 16. (b) Gal. iv. 28. (c) Zech. xii. 8. (d) If. xlii. 5. (e) Luke xvi. 19.—26.

the great men of the world! How oft the brutal creation work together for their good! At death, how readily angels convey their souls to the heavenly mansions, where the damned inhabitants of hell have access to know their glory, and fruitlessly wish the least share of it!

64. They compare themselves to BEASTS (a). For, O the stupidity, earthliness, filthiness, perverseness, mischievousness, unsightliness, they discern in themselves! Lord, what a monstrous beast, a wretched system of beasts, am I before thee! *Nevertheless I am continually thee; thou holdest me by my right hand: thou wilt guide me with thy counsel while here, and afterward bring me to thy glory.* O let thy robes of salvation remove my unsightliness; thy blood wash out my filthiness; thy instruction remove my ignorance and folly; thy Spirit undo my earthliness and carnality; thy love shed abroad in my heart, root out my stubbornness and malice!

65. They are compared to FOWLS OR BIRDS (b). How diversified their cases and frames! The conversation of some, how tender and comely! Of others, ah, how carnal and unsightly! How, supported by the air, the influence of the Holy Ghost, they mount and move among heavenly things! How exposed to storms and wants! By what amazing instinct, they take up, and return to, their rest in the person, the offices, relations, righteousness, and love of Christ, the *tree of life*, the *unconsumed bush*, and the *rock of ages*! Under the shadow of his protection and promise, how sweetly they sometimes sing! O when shall the sweet singing of birds, the ransomed full concert, of *Hallelujahs* and *Hosannas*, come!

66. They are compared to EAGLES (c). How glorious; how royal their spiritual dignity among men! How solid their knowledge of the most dazzling, the most deep, and distant things! Renewing their strength and beauty after spiritual decays, and carried by Jesus their parent, how unweariedly, on wings of faith, of love, and holy desire, they mount up towards God; comfort themselves in him; make him, *the munition of rocks*,

(a) Psal. lxxiii. 20.

(b) Ezek. xvii. 23. Song ii. 12.

(c) Is. xl. 31. Psal. ciii. 5.

their habitation, from whence they overlook clouds and storms of trouble! How earnestly they espy and desire the presence, and feed on the slain Lamb, of God! Grovel no more, my soul; arise, fly away to Jesus, to the crag of *the Rock which is higher than I*.

67. They are compared to **DOVES** (a). How weak and timorous in themselves! but justified in Jesus' righteousness, and sanctified by his grace, how comely! How pure in their new nature and spiritual feeding! How harmless, loving, and affectionate! How chaste their desire toward Christ! How fruitful in good works! How great their delight in fellowship with him, and his people! How tenderly they weep over his death! How inconsolably they mourn for his absence! How diligently they endeavour to gain others to his cause! How swift; how high; how heavenly, their motions of faith, love, and holy conversation! How sweet; how safe their abode in the *secret place* of Jesus' purpose, promise, righteousness, power, and love! How they fly to him in every time of danger! May my life, my last end, be like theirs! May I be *a dove in the valley, mourning for mine iniquities!*

68. They compare themselves to **OWLS** (b): because of their uncomeliness in themselves; their love to darkness; their mournful and unpleasant cries; and because they are so forsaken, contemned, and hated by others in the world. On earth, Lord, am not I, as *a pelican of the wilderness, and owl of the desert?* O when shall I be with thee! be like thee, by seeing thee as thou art!

69. They compare themselves to a **SPARROW** on the house-top alone (c). For ah, how weak and insignificant in themselves! How solitary and unsettled their condition! Be, Lord, what I will; let thy house be my habitation.

70. They compare themselves to chattering **CRANES** and **SWALLOWS** (d). How mournful their lamentation! How broken their notes of praise! How strangely varied their speech! Sometimes like *cranes* they roar;

(a) 1st. lx. 8.

(b) Psal. cii. 6.

(c) Psal. cii. 7.

(d) 1st.

xxxviii. 14.

anon like *swallows* they peep, and speak as it were out of the dust. Lord, who knowest my brutal language, my whisper, my roaring, let my groans, my cries, *come up with acceptance on thine altar*; for how can I sing thy song in a foreign land!

71. Saints are compared to CHICKENS (a). How weak and insufficient in themselves! How exposed to danger, contempt, treading down, and destruction! But, how kindly called, warmed, comforted, protected, and provided for by the Son of God! How sagaciously they discern his voice, and follow him! How sweetly they eat and drink out of his fulness! and lift up their heads and hearts in his praise!

72. They are compared to LIONS (b). How great their influence in the world; their spiritual royalty; their strength; their boldness and courage; and their conquest of sin, Satan, and the world! How eminent their gratitude, and their mutual affection! How compassionate to penitent and submissive sinners! And how oft dreadful to the spirits of wicked men! Invested with thy righteousness, O Jesus, let me towards God, angels, and men, be *bold as a lion, that turneth not away for any*: of every lust let me *tear the arm, and the crown of the head*.

73. They are compared to a COMPANY OF HORSES in *Pharaoh's chariots* (c). Chosen from among men, to everlasting honour and happiness, they are bought with the infinite price of Jesus' blood; they feed on the *fruit of the earth*, the finest of the wheat; on his person, righteousness, and benefits; on all the fulness of God. By JEHOVAH, by his angels, and ministers, are they cared for, and attended. How richly ornamented with his righteousness and grace! How comely; how stately; majestic; strong; courageous; and esteemed of their Lord! How tamed, and broken, in heart, by his Spirit! In the easy yoke of his law; in the chariot of his church; and with the bands of his love; how beautifully and regularly yoked together! And with what order, harmony, cheerful alertness and speed, do they honour

(a) Matth. xxiii. 37.
(c) Song i. 9.

(b) Mic. v. 8. Prov. xxviii. 1.

him; running a race of holy obedience, fighting his battles with Satan and their corruptions; and being the means to spread his fame, and enlarge his conquests on earth! Art thou, my soul, the Lord's *goodly horse in the battle*?

74. They are compared to HARTS or HINDS (a). In their new man, how pure, lovely, pleasant, loving, and grateful! How exposed to danger and trouble! How inveterate the enmity between them and the old serpent, and his seed! How fearfully these fasten upon their soul, amid carnality and spiritual sloth, and deadness! And how hardly they get rid of them! When hunted by these persecutors, how ardent their desire of spiritual refreshment from Jesus' fountain of life! In his strength, and as swiftened by his grace, how gloriously they overleap, and overcome every tribulation, every difficulty! How JEHOSHAPHAT'S voice assists them in bringing forth their good works, and young converts!

75. They are compared to OXEN and CALVES, *fatted in the stall*; or *of the yoke* (b). How richly they feed on Jesus' fulness in the ordinances of his grace! How harmoniously they unite in bearing and obeying his law, and promoting his service! How patient, hardy, and laborious! Under his distinguished influence, how fresh, comely, and abundant their grace! How beautiful, edifying, and cheerful their conversation! Shine forth, O *Sun of righteousness*, on my soul: so shall I grow up, be fat, and full of sap; and ay be flourishing.

76. They are called Christ's SHEEP and LAMBS (c). Chosen, purchased, formed, fed, and owned by him, how noted their righteousness; their purity; patience; innocence; and usefulness! What wholesome pastures of God's truth and fulness they ordinarily feed on! How they know and obey Christ's voice! rest under his shadow, in the noontide of trouble! follow his example! mutually love, and in the fold of his church and worshiping assemblies, associate together! And how fruitful in good works! and in winning others' to him! How exposed to danger, diseases, and storms! How apt of them-

(a) Psal. xlii. 1. and xviii. 33.
xxi. 15. 16.

(b) Mal. iv. 2.

(c) John

selves to feed on the rot grass of sinful corruptions, and carnal enjoyments! How apt to follow bad example, and go astray from the pastures, and paths of their great Shepherd! Lord, give to me eternal life; and suffer none to pluck me out of thy hand.

77. They are compared to LOST SHEEP RECOVERED (a). Finding them by nature afar off, and wandering from God on mountains of iniquity, of vanity, and worldly enjoyments, Jesus, by the conviction and illumination of his word and Spirit, seeks them out, lays them on the shoulders of his power and love, and with great joy, brings them into his new-covenant state. When afterward they wander into sins and snares, he sends forth his light and his truth, to find out, lead, and bring them back. By repeated reproofs, corrections, convictions, and displays of his glory, he seeks out and apprehends them; and in his arms of mercy, and bosom of love, he bears them home to himself; and at last to the mansions of bliss. Lord, when I have wandered till I know not where to find myself, do thou seek and find me; recover, lead, bear, and carry me.

78. They are compared to a *newly washed* FLOCK OF GOATS, on mount Gilead; whereof every one beareth twins (b). Notwithstanding of remaining corruption, how beautiful, as washed in Jesus' blood! On what rich, high, and heavenly pasture of his promise, person, and fulness, they feed! How marvellously they travel heavenward! and climb to God's throne in quest of their provision! How *even shorn*, having put off the old man with his deeds! What living, reasonable, and acceptable sacrifices to God through Jesus Christ! And how useful and medicinal to men is their holy conversation!

79. Young saints are likened to KIDS (c). Whatever liveliness and beauty appear about them; yet there are sad remains of filthiness, weakness, folly, ignorance. To remove this, my soul, feed thyself besides the shepherds tents, in the gospel-ordinances of Christ.

80. They compare themselves to DOGS (d). What insignificancy; filthiness; mischievousness; useless, and

(a) Luke xv. 4---7. Psal. cxix. 176.

(b) Song iv. 2.

(c) Song i. 8.

(d) Matth. xv. 27.

hurtful noise; and readiness to relapse into sins once repented of, they discern in themselves! *Truth, Lord, I am a dog: but do not even the dogs eat of the crumbs, which fall from their master's table?*

81. They are required to be wise as SERPENTS (a). Carefully are they to watch against every danger; turn away their ear from all flattery and temptation; seize every opportunity of assaulting their spiritual foes; wisely secure their head and heart from every imminent hazard; and forcibly vomit up by repentance, their sinful poison, when they go to drink, out of God's refreshful wells of salvation.

82. They compare themselves to TOSSED LOCUSTS (b). How inconsiderable in themselves! How few their months! How short their mortal life! How oft employed in evil! How tossed to and fro with blasts of trouble! When, Lord, shall my *five months* of sin and woe be gone, and never-dying glory come!

83. They are compared to WORMS (c). How earthy in the origin, the residence, the food, and the return of their body! In their own view, how mean, weak, insignificant, and earthly-minded! their belly and soul cleaveth to the earth: and how exposed to suffering and contempt! Thrice strange! are worms redeemed by blood divine!

84. They are compared to GOOD FISHES (d). In the sea of this world, their outward man lives and moves; their new man in the sea of Jesus' love: for scales are they adorned and protected with his imputed righteousness and imparted grace; with the fins of faith and love, they balance their motions, and swim against the tides of corruption and trouble: how vigourously, even now, they press towards heaven their native abode! The end cometh, when, while others are taken in an evil net, and cast away into unquenchable fire, they shall be gathered together, and by angels carried into Jesus' palace; that they may be to him, a subject of everlasting pleasure and joy.

85. They are compared to TREES (e). Planted in

(a) Matth. x. 16.

(b) Psal. cix. 23.

(c) If. xli. 14.

(d) Matth. xiii. 47.—50.

(e) Ezek. xlvii. 12.

the soil of the new covenant, rooted and grounded in Christ, watered by the river of his love, his Spirit, his word, and ordinances; in what comely, high, and flourishing manner they grow up, and become fruitful in unfading leaves of profession, and uncorrupting fruit of good works! How they tower heavenward, and are a protecting shadow and fence, to the rest of the world! They are *trees of righteousness*, immoveably rooted in Christ, as the Lord their righteousness; from whence proceeds their fruits of righteousness, to the praise of his glory.

86. They are compared to the CEDARS of Lebanon (a). Deep and firmly rooted in the rock Christ, and his unchangeable covenant, how full of spiritual sap! How high their growth towards heaven! How ever flourishing precious, fragrant, comely, and strong in the Lord! How useful materials to erect the invisible church, the true temple of God! How protecting a shade, to the sinners around, from the temporal judgments of Heaven!

87. They are compared to OAK and TYPE trees (b). How strong, lasting, useful, and fruitful in their kind! Suppose the winter-storms, the scorching drought of temptation, desertion, prevailing corruption, heavy trouble, and bloody persecution, sadly wither their outward condition, their conversation, or even their gracious exercise, yet a *substance* of grace and seed of glory remaining in them, they shall in the spring-tide, of renewed divine visits, of death, and of the resurrection, revive and flourish as an herb.

88. They are compared to FIR and PINE trees (c). Out of what barren soil of a natural state, do they originally spring! And in what a barren world, they here stand! Yet how upright! how tall! how comely in Christ! How free from knotting corruptions! and scandalous crimes! How useful and refreshing their shadow and influence! How unfailing! how plentiful their gracious sap, that renders them verdant, in the winter of trouble and death!

(a) Psal. xcii. 12.
and lx. 13.

(b) If. vi. 11.---13.

(c) If. lv. 13.

89. They

(c)
Eze

89. They are compared to BOX-trees (a). In respect of their new man, how excellent and useful! How savoury their conversation! How protecting and refreshful their shadow! their influence!

90. They are compared to SHITTAH-trees or shit-tim-wood (b). How rare! how excellent! how substantial, stable, and persevering in grace! Their hearts are an ark, a repository, for God's law. Their persons are altars of incense; on which, the sacrifices of prayer, praise, and good works, are through Christ offered up unto God.

91. They are compared to WILLOW-trees (c). Planted by the rivers of water, having a fixed communion with the love, the blood, the Spirit, the promise of God, how quickly; how pleasantly they grow up in grace, as his influences are plentifully enjoyed! Without these indeed, they could but wither and fade; but with them, how steadily they continue in their holiness and profession, while, by the storm or drought of persecution, temptation, trouble, and death, hypocrites wither, and perish!

92. They are compared to PALM-trees (d). At first, how weak their faith! their hope! their love! Yet how straight, bending upward to heavenly things! How mysteriously their vital juice is reposed in Christ their head! How delicious their fruit! their gospel holiness! The more high and heavenly they become, the more abundant is their good fruit; and their refreshful shadow and influence. In mutual love and conjunct profession of truth, how they cleave one to another! Never do they utterly fade, nor cast their leaves of an holy profession, and outward Christian conversation; but when eminently warmed by the Sun of righteousness, watered by the river of life, and loaded with manifold troubles, how mightily they flourish and grow! How useful in building the church! And in the peace and victory obtained for them by Christ, how shall they as *with palms*, with emblems of conquest and peace, *in their hands*, for ever triumph!

(a) (b) 1C. xli. 19.
Ezek. xl. 26.

(c) 1C. xliv. 45.

(d) Psal. xcii. 12.

93. They are compared to MYRTLE-trees (a). In their spiritual condition and attainment, how diversified! The persons and conversation of all, how fragrant! how precious and excellent! How they prosper in the fat soil of fellowship with God and his saints! and in the low *bottom* or *valley* of self-abasement, and trouble! How infallibly they retain their sap of grace and leaves of profession, till the end! How choice their fruit of love to God and their neighbour! Is it not from thee, blessed *Man among the myrtle-trees*, that our sap, our fruit is found!

94. They are compared to POMEGRANATE-trees (b). How rarely to be found! and only in Christ's garden, the church! How diversified their condition, and degrees of grace! How upright, and heavenly-minded! How abundantly do, especially some, bring forth the sweet, the pleasant, refreshful, and nourishing fruits of holiness!

95. They are compared to FIG-trees (c). How early! how abundant and excellent are their fruits of faith, hope, repentance, love, humility, resignation, self-denial, zeal! How extensive and comely their leafy profession, that flows from, and follows their principal, their inward fruit! How necessary are cutting convictions and trouble, to forward the ripening of their product! The longer they are plunged in waters of adversity, how oft they bear up the better!

96. They are compared to OLIVE-trees (d). Upon the blessed *mountain*, upon Christ, his church, his ordinances, how beautifully they grow in grace! How choice! verdant and durable! How richly laden with the wholesome, the sweet, the gracious and useful fruits of holiness; which make our face to shine!

97. They are compared to VINES (e). Weak and useless in themselves, but leaning on Christ their supporter, to what distinguished height, of holiness and profession, they grow! What pleasant, exhilarating, and nourishing fruits of righteousness, and which must be fitted by pressing troubles, do they bring forth! Hast

(a) Zech. i. 8. (b) Song vii. 12. (c) Song ii. 13. (d) Hos. xiv. 6. (e) Song ii. 15.

thou, my soul, this fruit, that *cheereth the heart of God and man?*

98. They are compared to **INGRAFTED BRANCHES** (a). Powerfully cut off from the corrupt and killing root of fallen Adam as their covenant-head, they are with divine care and wisdom, unite to Jesus Christ as their root, that on him the whole weight of their persons and salvation may depend. By him they are supported in all their trouble. From him they receive all that grace and glory, which render them holy or happy. By the most intimate and constant fellowship, abide in him, my soul; so shall I bring forth much fruit. Let me never cleave to him as an ivy by mere outward profession, lest he pluck me away, and cast me into eternal fire.

99. They are compared to **PLANTS** (b). In Christ and his new covenant are they sown, and *planted in the likeness*, and by sharing the virtue, *of his death*: from the seed of the Spirit and promise sown in their heart, doth their grace proceed. How oft! and how easily are they injured! How quickly trodden down and ruined, if exposed to Satan and their corruptions! Tender and weak in themselves, how carefully must Jesus and his ministers wait on, water, and hedge about them, to promote their spiritual growth!

100. They are compared to **FLOWERS, OR FLOURISHING HERBS** (c). Rooted and grounded in Christ, partaking of his nourishing virtue, warmed with his solar heat, watered by his Spirit; under his shadow, they grow up, appear fresh, fragrant, and beautiful; increase in grace; and perfect holiness, in the fear of the Lord. O their delightful comeliness, in the morning of conversion, of renewed manifestations, of entrance on the eternal state, and of rising from the grave! Let thy dew, adored Jesus, cause me grow up as the lily, spread my roots, and cast abroad my smell, as Lebanon.

101. They are compared to **LILIES among thorns** (d). Amid wicked men that daily molest them; amid troubles that daily harass them; how they, weak in themselves,

(a) John xv. 2--5.

(b) Song iv. 13.

(c) Is. lxvi. 14.

(d) Song ii. 2.

by multitudes spring from Jesus their root! How pure, comely, quick grown, and tall in grace! How open towards heavenly, and shut towards earthly things, is their heart! How fruitful in good works! and in converting others! What a sweet savour of Christ in the world! The higher their spiritual growth, the more they hang down their head in humility, self-denial, and holy blushing. When arrived at their glory, how quickly they disappear, pluckt by death!

102. They resemble **MANDRAKES** (*a*). How meek, cool, and pacific, their spirit! how beautiful, savoury, and acceptable to Christ and his Father! By fervent prayer, by earnest desire, how they promote the discoveries of his love! By their lively and fruitful conversation, how they provoke one another to love, and to good works! Nevertheless, if left to themselves, how slothfully they sleep, and sinfully sleepen one another!

103. They are compared to **GROWING CORN, or WHEAT** (*b*). Amid tares of wicked men and vile corruptions, how, seeded with the good word of God, watered with his blood and Spirit, and warmed with his redeeming love, they gradually grow up, bearing precious fruits of righteousness, to the glory of God, and the profit and support of men! By mortification of lusts, how carefully ought they to be wed and purged! How capable, through Christ, to endure winters and storms of affliction! When ripe, how solid in knowledge! in experience! How their roots loose from the earth! and their heart hangs downward in self-abasement, and resignation to death! How cut down by his sharp sickle! By what sin-mortifying influence of the Spirit; by what threshing and winnowing troubles are they purged from their chaff! their soul separate from the body, that this may be sown in the grave, and in the resurrection spring up a glorious body for Christ. Are they not the glory, the excellency, of earth? and the immediate reason of God's benevolent care and labour about it?

104. They are compared to an **ORCHARD OF SPICES** (*c*). The graces that grow in their heart, the

(*a*) Song vii. 13.

(*b*) Hos. xiv. 5. Matth. xiii. 27. 30.

(*c*) Song iv. 13. 14.

good works that appear in their life, how various! how precious! how fragrant, perfuming, and medicinal!

105. They are compared to NUTS (a). In the covering of Jesus' righteousness; in the love, the purpose, the power of God, how hid and secured their person and grace! How impossible to be lost, hurt, or destroyed! What coarse shell of a mortal body lodges their invisible, their precious soul! Amid despicable outward appearances, how precious, useful, and glorious within! How tenaciously they cleave to Christ, and to one another in love! How hardy under pressing afflictions! How readily their grace is discovered by breaking rods and afflictions!

106. They are compared to GOOD FIGS (b). How abundant their fulness of spiritual sap! What an useful medicine and refreshment to a land! How delightful and savoury to Christ and his people! When, Lord, shall they be *very good*!

107. They resemble an HEAP OF WHEAT *set about with lilies* (c). Conceived and born of the church, how numerous, comely, solid, substantial, and precious! And how surrounded with *lily-like* saints, promises, graces, good works!

108. Saints are compared to LIGHT (d). How excellent, useful, and desirable! How powerful and clear their spiritual knowledge! How shining and illuminating their profession and practice! What a plague for a land, to be deprived of them! How darkness and wrath seize upon it; and the wicked have none to put them to shame! Be thou, my soul, *as the shining light, that shineth more and more unto the perfect day.*

109. They are compared to the MORNING (e). Small at present, but hopeful, pleasant, and gradual, is the increase of their light, knowledge, grace, and good works. How sweetly bedewed from above! How refreshing their state, and wholesome their air! While their graces go forth to their work, and labour of love; how fast the wild beasts of infernal fiends, and sinful corruptions, hide themselves in their dens! How quickly

(a) Song vi. 11.

(b) Jer. xxiv. 2.

(c) Song vii. 2.

(d) Eph. v. 8.

(e) Song vi. 10.

shall the sun of endless vision rise upon them! Hasten, my soul, unto the *perfect day* of the Lord.

110. They are compared to the **SUN** (a). How heavenly their state! their affections! their conversation! In Jesus' imputed righteousness, his imparted grace, and the good works proceeding therefrom, how brightly they shine! And next to himself, enlighten, adorn, warm, and refresh the world! Nor here, is their glory fully understood; nor their restful condition believed: but the time cometh, when they shall for ever rest, and shine in the kingdom of their Father. Jesus *shall change their vile body, and fashion it like unto his glorious body, brighter than the sun shining in his strength.* Ah! how am I turned into darkness, become black as sackcloth of hair! But I know, that when HE shall appear, I shall also *appear with him in glory.*

111. They are compared to the **MOON** (b). How far inferior to Christ the *Sun of righteousness*, from whom they borrow all their glory and lustre! How fully, direct views of his countenance, makes them to shine! How inconstant their frames! How spotted with corruption, their heart and life! How, during the night of time, they enlighten the world! How great their influence in the rise and fall of nations, in its troubled sea!

112. They are compared to **STARS** (c). How pure, numerous, and useful! How high their station! How bright their eternal glory! How diversified their case and form! How heavenly and regular their motions! None thrusts himself into the place of his fellow. *Yet there is room.* How they now adorn the militant church! But cometh not a day, an eternity, when unseen heavens shall burn with all their fires! their stars redeemed! when all the corners of heaven shall reflect our borrowed lustre! When I have obtained that meridian, how shall my views of this earth, as insignificant, be lost! But how wide! how clear, my views of Godhead! I *shall see him as he is.*

113. They are compared to **CLOUDS** (d). What a

(a) Matth. xiii. 43.
(d) 1c. lx. 8.

(b) Song vii. 10.

(c) 1 Cor. xv. 41.

collection of particular saints unnumbered! In Christ how high their state and dignity! How heavenly-minded in heart! How close and mysterious their connection among themselves! How useful are they to overshadow, protect, refresh, and water the world! Moved by the influencing gales of the Holy Ghost, how quickly! how marvellously they fly to Jesus, in the exercise of grace, and practice of holy duties!

114. They are compared to DEW and RAIN (*a*). Their natural birth is of the earth and sea of this world: their new is from above, of the Father of lights, and owing wholly to his sovereign and attractive grace. How heavenly the state, and temper of their soul! How readily attracted to things above! How great their number! How beautiful their form! How pleasant, refreshful, quickening, and fructifying the influence of their prayers and holy conversation, on these around! chiefly on young professors! When, my Lord, shall we *fly as a cloud*, to meet thee in the air!

115. They are a SPRING *shut up*; a FOUNTAIN SEALED (*b*). In them, the Spirit is a well of water springing up to everlasting life. How unfailing their grace! How sealed their persons and concerns; marked out by the Holy Ghost, and set aside for Christ, as solely his property! My soul, admit none but Christ; he is mine, and I am his: nor can you fiends, you corruptions, retake your ancient possession; the Lord hath shut me up for himself; and *there is no opening*.

116. Saints falling before the wicked are like a TROUBLED FOUNTAIN, and CORRUPT SPRING (*c*). How uncomely! how hurtful! how disagreeable and shocking the sight! Yet, *rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord will be a light unto me*.

117. Saints are called the APPLE OF GOD'S EYE (*d*). How dear to him! How carefully defended and preserved by him! How deeply he sympathizes with them! How highly is he provoked with such as injure them!

(*a*) Mic. v. 7.(*b*) Song iv. 12.(*c*) Prov. xxv. 26.(*d*) Zech. ii. 8.

Lord, am I, a worthless sinner, so dear to thee! What then shouldst THOU be, to my heart!

118. They are called God's JEWELS (*a*). How rare; precious; comely; excellent; and useful! How carefully sought out by God! and polished for himself! How highly he values; how safely he preserves; and how publicly he will at last exhibit them in their brightness! How signally he adorns, and glorifies himself, by them!

119. They are compared to GOLD (*b*). How precious, useful, comely, and durable! How the furnace of affliction purges away their corrupt dross; but makes their golden grace to shine! When melted by his love, how easily God moulds their heart, as he pleaseth! How carefully he preserves; and how highly he esteems them, as *his portion*, and wealth! How oft, Lord, when thou hast tried me in thy furnace, have I come forth as dross, rather than gold!

120. They are compared to a LOST PIECE OF SILVER RECOVERED by sweeping the house (*c*). Lost in Adam, lost amid their own corruption, God by sweeping judgments; but chiefly by the preaching of the glorious gospel, which sweeps away error, idolatry, and superstition; and by conviction and illumination, which sweeps away self-confidence, legal righteousness, ignorance, hatred of a Saviour, finds them out, and by his grace renders them beautiful, useful, pure, and precious.

121. They are represented as God's TREASURE, PORTION, INHERITANCE, CROWN, DIadem (*d*). He chose, and redeemed them to himself. By the infinite price of his Son's blood; by the almighty conquest of his grace, he obtains them. How greatly he values; delights in; rejoices over; and boasts of them! How gloriously his choice, his pardon, acceptance, adoption, sanctification, and glorification of them, demonstrate his riches of grace; his power and sovereignty! Nor shall ever any of them be hurt, lost, or alienated.

122. They are represented as a TEMPLE and HABITATION for God (*e*). Upon his Son as the Lord their

(*a*) Mal. iii. 17. (*b*) Job xxiii. 10. (*c*) Luke xv. 8. (*d*) Psal. cxxxv. 4. Deut. xxxii. 9. II. lxii. 3. (*e*) Eph. ii. 21. 22.

righteousness and strength, he founds them. With his Spirit and grace he furnishes them. With pleasure and constancy, he resides and operates in them, to will and to do. Inwardly is he worshipped by them, in spirit and in truth. It is thine, O Jesus, to fill their understanding with thy instructive light and knowledge; to fill their conscience with thy cleansing blood, pardoning grace, and directive law; to fill their will with thy melting love, thy unmatched excellency; to fill their affections with thy ravishing goodness and beauty; to fill their memory with thy various truths, thy mighty works. So let thy glory fill my heart, that nor hell, nor earth, may dare to enter in!

123. They are like unto an ORNAMENT (a). With their grace, their good works, how they adorn their profession! deck their country; and beautify their church! honour their race and family; and glorify their God! Make me, Lord, a faithful, a wise, a successful reprover; so shall I be more useful, esteemed, and glorious, than an ornament of choice gold.

124. They are an EVERLASTING FOUNDATION (b). How fixed for ever, on the Rock of ages, are their persons! How immovable their new-covenant state! How unfailing their grace! How perpetual their remembrance! What a structure of displayed grace and glory, God builds on them! And is not their seal, *The Lord knoweth them that are his!* and, Let him that nameth the name of Christ, depart from iniquity! The Lord *is at my right hand*, is in my heart; on him dependeth all my hope; *therefore I shall not be moved.*

125. They are LIVELY STONES (c). Digged out of the quarry of their natural state, quickened by the Spirit of God, unite to Jesus as their foundation, they constitute the structure of the invisible church: they enter on a state of everlasting life; become quick, lively, and active in holy duties: in respect of profession and practice, they are in Christ, made strong, fixed, and durable. But how oft stumbling-blocks to carnal men; who, for their outward meanness and often infirmities, despise them, and so ruin themselves!

(a) Prov. xxv. 12.

(b) Prov. x. 25.

(c) 1 Pet. ii. 5. 6.

126. They are SIGNS and WONDERS (a). In their new-covenant state, and work, they deserve the admiration of all around them. But because they are unknown in the world; unlike to the men of it; enemies to the way of it, and reprovers of the deeds of it; they are oft, by carnal men, held, as monsters of folly, villany, hurtfulness, pride, error, novelty, melancholy, dulness, ingratitude, spite, hot-headedness, babbling.

127. They are compared to BRANDS *pluckt out of the fire* (b). When burning in the fiery curse of the broken law; when burning in the fire of their lusts, their enmity against God; when ready to be cast into the *everlasting burnings* of hell, how powerfully! how seasonably! how kindly, Jesus apprehends them by his grace! quenches them in his blood and Spirit! forms them into his image; and constitutes them heirs of his glory! Shall I here also look after him, who thus saw, and saved me!

128. They are compared to PILLARS OF SMOKE (c). How burning their desire towards Christ! How upright and steady their heavenly affections and conversation! How cheerfully they offer up themselves, living, reasonable, and sweet-smelling sacrifices to God, as perfumed with all the spices of our glorious Merchant! And in what obscure and uneasy condition are they oft, upon earth!

129. Weak saints are likened to SMOKING FLAX (d). How small degrees of heart-inflaming grace have they attained! Or how sadly they lose what they once had! How fearfully they forsake God; leave their first love; and possess small spiritual warmth! How, with their noisy and untender conversation, they become troublesome and hurtful to these around! Lord Jesus, I am such; lay a *live-coal from the altar*, on my heart.

130. Weak saints are compared to BRUISED REEDS (e). How weak, insufficient, and worthless in themselves; in their own view; or in the estimation of carnal men! How unfit to tower heavenward, or bear heavy burdens of work, or warfare! How oft are their hearts broken and bruised with conviction, with desertion, temptation,

(a) 1s. vii. 18.

(b) Zech. iii. 2.

(c) Song iii. 6.

(d) (e) 1s. xlii. 3.

prevalency of corruption, and outward trouble ! Blessed Jesus, thou wilt not break me ; wilt not destroy, but help, strengthen, and comfort me. When I breathe my native air, with pleasure, I my bruises sing ! By death, I long to break, and burst, and see my God.

131. Saints are called VESSELS, BOTTLES, POTS, BOWLS (a). By election they are chosen and appointed ; by justification, regeneration, adoption, and sanctification, they are fitted to receive and retain God's fulness, of Spirit, of grace, and glory, bestowed upon them. They are *vessels of mercy*, formed and preserved by God's mercy, to be for ever filled with mercy and kindness. How oft like OLD BOTTLES, unfit for *new wine*, for eminent manifestations of God, or hard service in his way ! How oft like *bottles in the smoke*, withered, rent, and narrowed by perplexing trouble and affliction ! Lord, make me a *bowl before the altar* ; ever near to a crucified Jesus, and to God in him. If I am a distressed, a *broken pot*, my rents cause let my glory in.

132. They are compared to SALT (b). Interested in the everlasting covenant of salt, they have the perpetual, incorruptible, and purifying word and grace of God, in their heart. They are a vexation and uneasy burden to wicked men ; but an useful means to preserve nations and churches, from universal corruption and ruin.

133. They are the SUBSTANCE of a land (c). They alone, are therein valuable. They are the useful means of averting wrathful judgments ; of procuring mercies ; of preventing and expelling iniquities ; and of prompting the other inhabitants to their proper duty.

134. They are like unto PURPLE HAIRS on the head (d). Weak and insignificant in themselves, ready to be tossed to and fro ; but deep rooted in Jesus, the head of the church, they derive their security and nourishment from him ; are carefully preserved by him ; and rendered an ornament to him, and to his body the church. Divinely are they washed in his purple blood ; royal is their new covenant dignity ; and manifold their suffering for his sake.

(a) Rom. ix. 22. 23.

(b) Matth. v. 13.

(c) Is. vi. 13.

(d) Song iv. 1. and vii. 5.

135. They are like unto a SEAL on *Christ's heart and arm* (a). How constantly loved, valued, protected, and remembered by him! His eye, his care, is ever on them. How well grounded, and firm, their assurance of his affection! How near him they live! see his face, and feel his love working on their heart!

CHAP. VIII.

Of metaphors respecting wicked men.

1. **W**icked men are called DEVILS (b). Fallen from their first estate, they are become false accusers of God and his people, malicious, constant, and cruel enemies to them. How they delight to do evil! to lie, murder, and to the utmost of their power, tempt others to sin! How forsaken, and abhorred of God! How fast ripening for everlasting punishment! How justly, Lord, mayst thou address me; *Get thee behind me, Satan, for thou savourest not the things that be of God; but the things that be of men!*

2. They are compared to a HUMAN BODY. Their head denotes their power and authority. Their *lifting up their head*, signifies their proud exerting of their power (c). *Shaking the head*, imports derision and contempt (d). A *whore's forehead*, a *brow of brass*, denotes shameless boldness in sinning (e). Their having *ears that hear not, and eyes that see not*, imports their not knowing, believing, and receiving with their heart, what they outwardly hear and see (f). An *evil eye*, is one employed in espying occasions of wickedness, and tempting others to it; particularly one employed by a church-lift, covetous, and malicious heart (g). *Eyes full of adultery*, are these exceedingly given to wanton and lascivious looks (h). *Ensnaring eyes or eye-lids*, are such as harlots employ in amorous glances to entice men to

(a) Song viii. 6. (b) John vi. 7c. (c) Psal. lxxxiii. 2.
 (d) Job xvi. 4. (e) Jer. iii. 3. If. xlviii. 4. (f) If. vi. 10.
 (g) Mark vii. 22. Prov. xxiii. 6. (h) 2 Pet. ii. 14.

lust after them (a). *Lofty eyes, and eye-lids, or high looks*, import pride, and contempt of others (b). *Winking with the eye*, imports derision of others, or secret enticing them to sin; which *bringeth sorrow* to the injured; and wrath to the injurer (c). *Their teeth being spears, and arrows, knives, swords*, imports their malicious using of their power, and language, to pain and hurt others (d). Their being *smitten on the cheek-bone*, and having their *teeth broken*, imports their feeling some fearful judgment, whereby their power to hurt others is taken away (e). *Their tongue being a fire, a sharp sword*, and their having a *sword in their mouth or lips*, imports the mischievous and murderous tendency of their unchaste, profane, passionate, reviling, and fraudulent speech (f). Their *rolling sin as a sweet morsel under their tongue*; having *mischief and vanity*, or the *poison of asps under their tongue*, imports their delight in wickedness; their readiness, on every occasion, to utter mischievous and vain language; which however pleasant for a time, slowly, imperceptibly, and infallibly tend, to the ruin of every one infected by it (g). To *smite with the tongue*, is to reproach and revile: to *backbite with the tongue*, is to speak to our neighbour's prejudice in his absence (h). A *tongue walking through the earth*, implies impudent boldness, in every where blaspheming God, ridiculing and reproaching our neighbour (i). *Sharpening of the tongue like a serpent*, implies activity and contrivance, in belching forth the most destructive and poisonous discourse (k). The words of the wicked are *sharp arrows*, are to *lie in wait for blood*, are the *piercings of a sword*; and these of tale-bearers *deep wounds*; as they tend to murder mens souls, bodies, and characters (l). The *perverseness of their tongue is a breath in the spirit*; shews a disordered spirit in them; and tends to vex and disturb the spirit of others (m). A *lying tongue is but for a moment*; truth will quickly discover

(a) Prov. vi. 25. (b) Prov. xxx. 13. (c) Prov. x. 10.
 (d) Prov. xxx. 14. Psal. lviii. 4. (e) Psal. iii. 7. (f) Psal.
 lviii. 4. Prov. xxv. 18. (g) Job xx. 12. Psal. x. 7. (h) Jer.
 xviii. 18. (i) Psal. lxxiii. 9. (k) Psal. cxi. 3. (l) Psal.
 lxiv. 3. Prov. xii. 6. and xxvi. 22. (m) Prov. xv. 4.

herself, and put falsehood to shame (a). A *flattering tongue* or *speech*, resembles *smooth butter*, *oil*, *honey*, *dropping from the comb*, for its apparent kindness, innocence, and love (b). The mouth of a harlot or strange woman, is a *deep pit*; her lascivious and enticing words, ensnare men into endless, and unfathomable misery (c). *Burning fire in one's lips*, denotes malicious, passionate, provoking, and lust-inflaming speeches (d). *Burning lips like a potsherd, covered over with silver dross*, signify wicked discourse, embellished with elegant language and fine elocution (e). The wicked's mouth being *full of cursing and bitterness*; of *fraud and deceit*; and *their throat* being an *open sepulchre*, imports their constant readiness to pour forth abundance of angry, reproachful, blasphemous, noisome, infectious, false, and ruinous language (f). Their *mouth* being *near destruction*; being *filled with gravel*; *covered with violence*; and *their soul eating violence*, imports, that for their hatred, oppression, malicious, and blasphemous language, God shall quickly punish them with ruin; oppression; shame; vexation; and torment (g). Their *feeling no quietness in their belly*, and *vomiting what they had swallowed up*, imports their inward anguish of mind; their having no solid pleasure in, and being quickly deprived of what they had fraudulently obtained (h). *Fatness and hardness of heart*, imply their stupidity and obstinacy (i). Their *hands* being *full of bribes or blood*, imports their being much given to bribery and murder (k). Their *feet* *swift to shed blood*, imports their inclination to, and activity in hurting and ruining others (l). Their *speaking with their feet*, and *teaching with their fingers*, imports their artful and indiscernible methods of exciting others to sin (m). *Thorns and snares*, i. e. manifold troubles and temptations, are in their way awaiting and attending them: *destruction and misery*, done by, or awaiting them, are in all their paths of life and conduct; and the way of peace,

(a) Prov. xii. 19. (b) Psal. lv. 21. Prov. v. 3. (c) Prov. xxii. 14. (d) Prov. xvi. 27. (e) Prov. xxvi. 23. (f) Rom. iii. 13. 14. (g) Prov. xx. 17. and x. 11. (h) Job xx. 15. 20. (i) 1c. vi. 10. (k) 1c. xxxiii. 15. Ezek. xxxiii. 45. (l) Rom. iii. 15. (m) Prov. vi. 13.

Christ and his commandments, and a pacific conduct toward others, *they have not known*. *Cursing* is their garment, that cleaves close to them on every side; and *enters into their bowels like water*, deluging their soul with divine wrath (a). *Pride* and *wickedness*, like a chain or ornament, *compasseth them about*; as they boast and glory of it (b). Their crafty enticements to sin, whereby they catch others, and the snares they lay to ruin others, are their *net* (c). *Their table*, the gospel-ordinances, and their outward enjoyments, *become a snare and trap* to them; are occasions of their stumbling into deeper ruin, and being hardened in their wickedness (d). Am not I filled with all unrighteousness, pride, debate, deceit, malignity, hatred of God? And yet did the Son of God love ME, and give himself for ME? O how his love occasionally enhances my guilt! And yet my guilt gives place to the exceeding greatness of his love!

3. Wicked men are called *CHILDREN of the devil, of disobedience, of wrath* (e). By Satan's agency, they became sinners, and daily wax more and more sinful. In the wickedness of their heart and practice, they bear his express image: cheerfully they obey his will: readily they imitate his example: greatly they delight to enjoy fellowship with him, in his temptations. Ah! how they are filled with, and given to disobedience, to wrath, and enmity against God! And how condemned to, and in-fected heirs of everlasting punishment! Was I such! and has grace made me *a child, an heir of God, and joint-heir with Christ*!

4. They are represented as the *SOLDIERS and angels* of Satan (f). Enlisted under his banner, by voluntary consent to his service; wearing his livery of sinful practices; equipt with his armour of ignorance, enmity, and manifold lusts; they, at his direction, to the everlasting hazard of their soul, fight against the strivings of God's Spirit in their conscience; and with deceit and violence oppose, persecute, and seek to ruin his cause and interest in the earth; and have for their present wages, the pro-

(a) Psal. cix. 18.

(b) Psal. lxxiii. 6.

(c) Psal. x. 9.

(d) Psal. lxxix. 22.

(e) John viii. 44. Eph. ii. 2. 3.

(f) Rev.

xii. 7.

sits and pleasures of sin, which are but for a season; and hereafter everlasting punishment, with the devil and his angels. Blessed Jesus, at what expence of love, of blood, of life, hast thou bought me off from this service!

5. They are represented as HUNTERS and FOWLERS (a). With the utmost vanity, craft, and cruelty, they tempt and force one another, into sinful, into soul-ruining courses. How oft they wickedly undermine their neighbour's character, property, station, or life! How they hunt and persecute the people of God!

6. They are represented as MURDERERS (b). By sin they destroy themselves: they ruin their friends and neighbours: they attempt to assassinate their Maker: many of them crucify the Son of God afresh: nor, without shedding of his blood for, and application of it to them, can their sin be forgiven. How, Lord, hast thou apprehended me, thy betrayer and murderer, and washed me from my sins in thy blood! How kind my remission! *Grace, grace, unto it!*

7. They are represented as LIARS and DECEIVERS (c). How *deceitful above all things*, is their heart! How early they *go astray speaking lies*! How they delight in, and promote false temptations, and errors; *sporting themselves with their own deceivings*! With what vain hopes, and empty shadows of virtue, they beguile themselves and others! In their religious profession, purposes, and acts, what do they, but *compass God about with lies*; the temper and bent of their heart, being the very reverse of their profession and pretences! Lord, remove far from me, the *way of lying*.

8. They are compared to DRUNKARDS (d). With what care, desire, delight, they seek after the pleasures of sin; embrace every opportunity to obtain them; and count nothing, no not the salvation of their soul, too dear a price, to purchase them! How oft after sensibly hurt thereby, or pained with inward terror and conviction on their account, do they, as greedily as ever, return to their sinful course! How vainly merry! How stu-

(a) Prov. i. 10.---16.

(b) Hos. xiii. 9.

(c) Psal. lviii. 3.

(d) Job xv. 16.

pid, outrageous, and careless, about their great business, they are thereby rendered !

9. They are compared to SODOMITES, and like UNCLEAN persons (a). Contrary to the decency of things, contrary to the natural dictates of conscience, they burn in *the lusts of the flesh, and of the mind*; abuse themselves with the vilest whoredom and departure from God; and draw on themselves his tremendous and fiery vengeance. Ah ! how long, has my life been among the UNCLEAN !

10. They are compared to THIEVES and ROBBERS (b). How craftily, cruelly, and shamelessly, though often secretly, they waste their time and strength; and risk their eternal salvation, in robbing God of his due honour, love, esteem, worship, reverence, and time; in depriving their neighbours of their due regard and property; and themselves of their solid happiness and comfort ! And how dreadfully taken at last, arraigned, condemned, imprisoned, and tormented in hell !

11. They, chiefly hypocrites, are called BASTARDS and MOTHERS CHILDREN (c). Though they are the children of God by creation and common providence; or by outward profession; they are not born from above. They have no principle of love to God; nothing of his moral image in them. Only, from a principle of slavish fear or legal hope, doth their appearance of obedience proceed. They hate the true children of God, and are without all title to the promised inheritance of everlasting felicity. Hypocrites are children of the church, but not of Christ the husband thereof.

12. They are represented as PRODIGALS (d). How quickly; how sinfully; how unreasonably, they waste their time, their talents and opportunities, to the abominable purposes of dishonouring God, of defiling their neighbour, and of ruining their soul ! And so at, or before death, reduce themselves to terrible straits and inward torments; and not seldom to outward misery and want ! Ah, amid these pinches, to what slavish service of Satan, to feed his swinish lusts, have I hired myself !

(a) Job xxxvi. 14.
Song i. 6.

(b) Mal. iii. 8. 9.
(d) Luke xv. 10.---16.

(c) Heb. xii. 6.

But

But blessed be the Lord, who made me outrun my service; and fly to his offended, but gracious self, as my sole relief.

13. They are represented as FOOLS and SIMPLE (a). They have no true knowledge to direct their course; they hate it, and despise the means of it: they prefer the husks, the dung, the dust, the spiders webs, the wind of self-righteousness, of sinful pleasure and worldly enjoyments, to God, to Christ, to his righteousness, grace, and glory. Heartily they mock at sin; at every thing of eternal moment; and ridicule what they know not. Readily they fret at every thing like to be truly useful to them: thoughtlessly they go on in their course; they prefer their body to their soul, time to eternity; and chuse to provoke and dishonour God rather than man: headlessly they ensnare themselves in Satan's temptations; and, to avoid momentary fancied evils, rush into infinite wo.

14. They are represented as MAD, and POSSESSED of the devil (b). In their heart, Satan and his angels reside, and render them *deaf*, incapable to hear God's voice in his word and providence; *dumb*, unfit to pray to, and praise God; *outrageous* scoffers and despisers of divine things; rebels against God, their best friend; rejecters of his righteousness and salvation; furious haters of such as would instruct and admonish them; employed, in wounding and murdering their own souls, and these of others; and in improving Christ and the gospel, as occasions of their deeper damnation. Lord, *my name is* LEGION; but with authority command the unclean spirits to come out.

15. They are represented as POOR and WRETCHED (c). By sin they have lost every thing good: no spiritual provision have they of their own, to live upon: no money of good qualities or works, to procure any: no robe of righteousness to cover them: no habitation to yield them a residence or shelter from the storm of God's wrath: no true friend in the creation, to assist or comfort them: they owe infinite debt, and have nothing to

(a) Prov. i. 22.
iii 17.

(b) Luke xv. 17. Matth. xii. 43.

(c) Rev.

pay it: they are polluted and mischievous; cannot cease from sin: nor are they one moment unexposed to inexpressible and endless wo. Astonishing *grace of our Lord Jesus, that though he was rich, yet, for our sakes, he became poor; that we through his poverty might become rich!*

16. They are represented as **DEBTORS** (a). Never do, nor can they, in the least degree, render unto God, the debt of perfect obedience they owe to his law; nor even the debt of gratitude they owe, for his mercies: hereby they fall under a debt of infinite satisfaction to his offended justice. Ah! how they deny, excuse, or extenuate, their debt! How they hate their all-glorious Creditor! How they abhor; how they study to shift, and forget, their account; and the future, the solemn, seasons of reckoning; their death; their eternal judgment! How ready every moment to be clapt up in the prison of hell! And yet ah! how mercilefs to these who injure them! Lord, hast thou forgiven me *ten thousand talents!* shall not I love thee much!

17. They are represented as **WEAK** and **WITHOUT STRENGTH** (b). They cannot think a good thought; cannot speak a gracious word; nor perform an acceptable deed: they cannot work out their own happiness: they cannot cry, nor breathe, nor look to Jesus, for his purchased salvation: they cannot take hold of his strength, and make peace with him: they cannot receive it, when offered, nor even cease from rejecting it: in fine, they cannot cease to do evil, or learn to do well. Lord, without thee, I can do nothing; let my sufficiency be of God.

18. They are represented as **BLIND** (c). They see not the *light of life*; discern not the *Sun of righteousness*; have no true knowledge of spiritual objects: nothing is nearer them than God and his unspeakable gift, and their own heart; yet nothing is less known. Ah, how oft they stumble and fall into sin, without any proper cause! How constantly they wander out of their proper course, and mislead these who follow them! How useless is the clearest dispensation of the gospel to

(a) Matth. xviii. 24.

(b) Rom. v. 6.

(c) Rev. iii. 17.

them!

them! How utterly destitute are they of all true comfort! How oft given up to judicial and eternal darkness! Lord, open thou mine eyes, that I may see wondrous things out of thy law.

19. They are represented as **NAKED** (a). They have no law fulfilling righteousness, to cover them before God; no inward grace; no holy conversation to adorn them; no spiritual armour to defend themselves from their foes. Hence, how perpetually exposed to the cold, the tempest, the stroke of divine wrath! to the stings of their own conscience! to the injuries of sin, of sinners, of devils, and death! How shamefully the filthiness of their heart daily discovers itself in their practice! How unfit for every holy duty; for every honourable company! When I was thus naked, how, Lord, didst thou array me in *fine linen, clean, and white, which is the righteousness of the saints!*

20. They are represented as **SLOTHFUL SLUGGARDS** (b). How averse to their proper work! How prone to delay it, and excuse themselves from it, with very trifles! How averse to have their conscience awakened and excited by the word, the Spirit, or the providence of God! How they waste precious time, in doing nothing, or worse! Wise indeed, they are in their own conceit, and faintly desirous of happiness, as they fancy it; but their languid attempts never issue in the change of their nature and state: their hearts they neither keep nor cultivate: their talents and opportunities they never improve for the glory of God, or their own real good: and how oft by mere shadows and fancies of difficulty, are they discouraged, from following out the appearance of any thing substantial! Lord, how oft have I, while starving, hid my hand in my bosom; and would not bring it to my mouth, with the offered fulness of thy Son!

21. They are represented as **CARNAL and FLESHLY** (c). Ah, how they prefer the momentary concerns of their body, to the eternal of their soul! How they attempt to nourish and satisfy their soul, on outward enjoyments! How fixed under the reigning power of in-

(a) Rev. iii. 17. 18.

(b) Prov. vi. 6.

(c) 1 Cor. ii. 14.

dwelling

dwelling sin; and given to make *provision for the flesh, to fulfil the lusts thereof!* How given to *fleshly lusts*, that they know nothing, enjoy nothing, love nothing, seek nothing, but the *things of the flesh!* They are *in the flesh*; fixed in their corruption, as a state, and prison. They *walk after the flesh*; act from carnal, corrupt principles, motives, and ends; and in a carnal, corrupt manner; taking delight in wickedness, and proceeding from evil to worse. They *war after the flesh*; by carnal inclinations is their zeal, their contention, influenced and directed; and by carnal methods they prosecute their purpose. No wonder, they *that are in the flesh cannot please God.*

22. They are called STRANGERS (a). They are strangers to God; to the true knowledge of him in Christ; to the fear and love of him; to his converting grace, and saving fellowship. Strangers to Christ, in his person, natures, offices, righteousness, and work: strangers to the way of peace, life, and salvation, through him; to faith in, love to, and fellowship with him: strangers to the Holy Ghost in his person; in his work of regeneration, sanctification, and comfort; in his graces of hope, humility, repentance, resignation zeal, self-denial: strangers to themselves, to their own hearts, and the sinful plagues thereof; to their own lives, and the defects and abominations thereof: strangers to the nature, the exceeding sinfulness, the deceitfulness, and ruinous consequences of sin; and to the only method of atonement and purification from it: and, in fine, strangers to the gospel, the truths, the ways, and people of God. Let me bless the Lord, who took the *stranger* in, and acquaint *myself now with him, that thereby good may come unto my soul.*

23. They are represented as UNCIRCUMCISED *in heart, in flesh, and ears* (b). Never were they pricked to the heart for sin; never was its filthiness discovered, or hardness removed; never were they filled with shame and self-loathing on account of it: never did they renounce their own righteousness, or put off the body of sin: never were they taught by the grace of God to de-

(a) Ezek. xlv. 9.

(b) Ezek. xlv. 9. Acts vii. 51.

ny ungodliness and worldly lusts; to abstain from fleshly lusts, that war against the soul; but continue carnal, favouring and minding the things of the flesh, walking and warring after it; trusting in carnal and outward privileges: never were their ears spiritually opened to hearken and hear, that their soul might live. Circumcise my heart, O Jesus, to love thee: to hate thee is my saddest hell.

24. They are represented as **OUTCASTS**, and **FAR OFF from God** (a). Naturally they are rejected by him; driven from his intimacy, favour, and protection. They are sustained as abominable; exposed to all evil and danger, no man cares for their soul. The multitude of their sinful inclinations and acts, do more and more separate them from communion with, and conformity to God. Let the Lord that gathereth the outcasts of Israel, gather me to himself.

25. They are compared to **new-born INFANTS**, *cast out, and lying in their blood* (b). In their earliest moments, they are rejected of God, as altogether guilty and loathsome in his sight. How universally unpitied; unhelped! How unable to help themselves, or to ask for relief! How covered with the guilt! how stained with the filth of sin! How they wallow in their own blood, in the mire of filthy lusts! their heart, their mind, their conscience, their whole course, being defiled. How devoid of the salt of grace! What strangers to the purifying influence of Jesus' blood and Spirit! How destitute of the warming, the adorning, the strengthening, the protecting robes of his righteousness! Thrice stupendous *time of love*, when he found me lying in my blood, quickened me by his Spirit, decked me with his garments of salvation, and espoused me to himself!

26. They are represented as **LOST** and **READY TO PERISH** (c). How destitute of every agreeable privilege! of every useful qualification, which can tend to the glory of God, or their own felicity! How incapable, of every good and useful work! How they wander in the wilderness of vanity! of danger and wo! Ah! how

(a) Is. lvi. 8.
11. xx. ii. 13.

(b) Ezek. xvi. 4. 5.

(c) Luke xix. 10.

they drown in the floods of the divine curse! in the pit of corruption! and are on the very point of dropping into eternal fire! On thy head, O Jesus, for ever come the blessing of one ready to perish; for *I obtained mercy.*

27. They are represented as *SERVANTS of sin (a)*. For the wretched hire of carnal honour, favour, pleasure, or gain, how willingly they sell themselves to commit wickedness! How they chuse; they delight in it! and make it their daily trade, and darling employ! How constantly under the reigning, the enslaving power of it! With what unwearied vigour and care, they daily promote the lusts of it! How they entangle their seed, and debase themselves to fulfil the lusts of it! And in the end receive death and damnation, as their wages. O Son of God, make me free; and I shall be free indeed.

28. They are represented as *REBELS (b)*. Contrary to their duty, to their solemn engagements, they rise up against God; at their own inexpressible hazard oppose his interests, attempt to undo his glory and authority, and to oppress and ruin such as are faithful to him. Ah, how many of them rebel against the light, fight against their own conscience, despise his pardon, and crucify his Son! Did he nevertheless receive *gifts for men! yea for the rebellious!* Is the gift of God to rebellious me, eternal life, through Jesus Christ my Lord!

29. They are called *CAPTIVES and SLAVES (c)*. How destitute of all spiritual liberty! How conquered and reduced to bondage, by sin, Satan, and the world! How sold into their hand, by their own inclinations, and by the awful justice of God! How wrathfully stript of every true privilege! of all spiritual armour! of every decent robe! How loaded with the yoke of a broken law! of oppressive guilt! of tyrannizing corruption! and of wrathful afflictions! How constantly employed in the vile drudgery of fulfilling abominable lusts! Lord, may the prey be taken from the mighty, and the lawful captive be delivered.

30. They are represented as *PRISONERS (d)*. Ah! how the offended justice of God, the curse of his broken

(a) John viii. 34.
(d) Zech. ix. 11. 12.

(b) Psal. lxxviii. 18.

(c) 1 Cor. xlix. 24.

law, the ruinous power of sin and Satan, the deceiving influence of an evil world, fix them in their sinful, their miserable estate! How shamefully their condition marks their infamous guilt! How bound with the cords of iniquity! deprived of the light, the warmth, of *the Sun of righteousness!* and of every true comfort! How shamefully lodged with malefactors! with devils! with infamous men! How devoid of all true honour, rest, or fresh air of divine influence! How charged with guilt! Iniquities testify against them, and procure their condemnation to hell. In what terrible torment, darkness, and perplexity are they, if mercy prevent not, to be for ever shut up! Are their present enjoyments here any more, but the accursed bread of the condemned? As for me, hath God, by the blood of the covenant, brought me out of the pit, wherein there is no water!

31. They are represented as SICK and DISEASED (*a*). Under what shocking plagues of hardness of heart; of ignorance, of unbelief, legality, pride; of worldly mindedness, covetousness, discontentment; of envy, malice; of stupidity, vain conversation, and wretched estate; they lie insensible of their maladies, and unconcerned about Christ the physician of souls! Let him who hath power over all plagues heal me; for I am sore vexed.

32. They are represented as DEAD (*b*). By the power of sin, how destitute of spiritual life! of all holy, all inward warmth of divine love! How devoid of every heavenly, every gracious sensation! How incapable to see the glory of Christ, hear his voice, handle his person, taste his goodness, breathe in prayer, speak to his praise, or move in his way! How uncomely, loathsome, and unfavoury! How solemnly condemned to, and ripe for hell! Nor can any thing, O JEHOVAH, but thy almighty power, recover and quicken them who are *dead in trespasses and sins*. Ah, how my wandering out of the way, has made me remain in the congregation of the dead!

33. They are compared to ETHIOPIANS (*c*). How scorched with the wrath of God! How altogether black, vile, and unsightly, before him! How deep stained with

(*a*) If. i. 3---6.

(*b*) Eph. ii. 1.

(*c*) Jer. xiii. 23.

sin! How incapable to wash themselves into purity! to change their nature! How oft, by self-righteous attempts, have I washed myself into vileness! O Jesus, wash me in thy blood, and make me white as snow.

34. They are compared to CANAANITES (a). For the sin of their progenitor, they lie under a grievous curse. For their wickedness against God, they are devoted to ruin. For carnal gain, how disposed to deceive others, nay, to put on an appearance of piety! Ah! how they seduce, hate, and harass the people of God, and seek to extirpate them from the world!

35. They are compared to PREGNANT WOMEN (b). Ah, how they conceive, carry about, nourish, and with inexpressible labour and hazard, bring forth sin, that child of the devil! How wretchedly they conceive chaff, and bring forth stubble, what is altogether unsubstantial, and may conduce to their eternal torment! Conceive vanity and mischief, and bring forth falsehood! Conceive rebellion against God, and bring forth to themselves endless destruction! Ah, ah, how laboured is their way to ruin! How their cursed offspring are for ever like to waste and torment the mother that brought them forth!

36. They are compared to BEASTS ENSNARED in a pit or net (c). How oft are they caught by the net of temptation, that they cannot recover themselves! How oft ensnared and ruined by the projects they contrived, and execute to undo others! How oft caught by God in the net of affliction, where, though they roar and rage, they do but the more entangle themselves!

37. They are compared to RAVENOUS BEASTS (d). The wilderness of a natural state is their residence. The wilderness of this world is their beloved country. How untamed by Jesus' love! How delighted! how employed in hurting and destroying one another, but chiefly the people of God! Their *horns*, their *teeth*, their *paws*, and *mouth*, signify their power, and the instruments of their mischief.

38. They are compared to EAGLES (e). How high-

(a) Zech. xiv. 22. (b) Psal. vii. 14. (c) Psal. vii. 15. IC viii. 15. (d) IC xxxv. 8. (e) Lam. iv. 19. Mic. i. 16.

minded! How ambitious; filthy; subtle! How cruel; contentious; uncomely! How unacceptable the voice of their prayer, their praise! their vain and wicked converse! How terrible their abuse of their power! How great their haste to shed blood! to feed on their neighbours torn character and property! and to do mischief! But though they *exalt themselves as eagles*, God shall bring them down; and by stripping them of what they have, shall *enlarge their baldness as the moulted eagle*.

39. They are compared to OWLS, and other hateful birds (a). Ah! how the darkness of ignorance, the night of their natural state, is the delight of their soul! How abominable to God are their person, appearance, and speech! How detested of holy angels and men!

40. They resemble SILLY DOVES *without heart* (b). Under trouble and conviction they have no solid hope of deliverance. They cannot seriously think of, or care for their true interest. How oft they build their nest, their hope, where disappointment formerly deprived them of their fruit! How easily decoyed into sinful snares! By forsaking God their proper residence, how they expose themselves to danger! And how shall they *mourn sore like doves* amidst endless wo!

41. They are compared to PARTRIDGES, *that hatch not their eggs* (c). What unsubstantial imaginations, that never succeed, they devise! What hopes of happiness never enjoyed, they conceive! What hard gained possessions, profit them nothing, in the day of trouble and death! How hunted by the vengeance of God, and taken in an evil net! Ah, what bubbles of felicity has my fancy formed, which perished with the touch! Sure an immortal spirit was never made for work like this.

42. They, chiefly tyrants, are compared to LIONS (d). How potent! proud! crafty! cruel! How fierce and insatiable in opposing the interest, and harassing and destroying the people of Christ! How they affect their earthly, their sinful dens! How outrageously they roar in proud boasting! in murmuring against God, and in reproaching and threatening his people! Lord, tame me,

(a) Is. xliii. 20.

(b) Hos. vii. 11. and xi. 11.

(c) Jer. xvii.

(d) Song iv. 8.

and make me lie down with thy lambs, and eat straw, feed on thy word, as thy ox-like, patient, and laborious saints.

43. They are likened to LEOPARDS (a). How spotted with various corruptions, is their heart and life! How subtle, pitiless, and expeditious, in doing mischief! especially in persecuting and ruining the innocent saints! How they wait for them! swallow them up! chop their bones in pieces, and tear off their flesh! *Break thou their teeth*, their means of injury, *O God*.

44. They are likened to REEMS, which our version renders *unicorns* (b). How great their power, courage, craft, and activity in destroying others! O Jesus, did such surround, push, and devour thee, that my soul might be for ever rescued! that in every pinching strait, God might hear me!

45. They are called BEARS; BOARS; and wild beasts (c). How unsightly is their appearance before God! What a terror to good men! How sleepy and slothful; but hard to be tamed! How they delight in the cold desert of distance from God and his people! Whatever seeming regard, they sometimes have for one another; how outrageously they hate God, maliciously tear his name, his ordinances, and people, and waste the vineyard of his church! How enraged, when bereaved of their darling enjoyments; or defeated in their beloved projects! Better meet *a bear bereaved of her whelps*, which can only tear the body, *than meet a fool in his folly*.

46. They are compared to DRAGONS (d). How they snuff up the wind of vain imaginations! How they love the wilderness of an evil world, and unregenerate state! How cruelly they hate, bite, and devour the people of God! How maliciously, chiefly in the night of desertion, affliction, persecution, apostacy, they by their breath of false doctrine, sting of poisonous example, ruin and destroy the souls of men! And how terrible shall be their *wailing* in hell!

47. They are compared to HORSES and FED HOR-

(a) Song iv. 8.
Psal. lxxx. 14.

(b) Psal. xxii. 21.
(t) Is. xliii. 20.

(c) Prov. xvii. 12.

ses (a). How great their pride and vanity! With what outrageous boldness, and unconcern, they hastily rush upon infinite danger! How governed; how enraged by their various and open fleshly lusts! In prosperity, how wantonly they *kick* at, and rebel against God! How shamelessly they *neigh*, and invite others to abomination!

48. They are compared to WILD ASSES and DROMEDARIES (b). How pleased with the mountains of vanity, the deserts of alienation from God! How given to snuff up, and delight in vain fancies, unsubstantial self-righteousness, and airy delusion! How hard to be tamed in spirit! How swift! how crooked and unsearchable their motions! But, Lord, in thy season, thou canst find us; till which, ministers and parents do but weary themselves, in quest of our soul.

49. They are compared to BULLS; FAT BULLOCKS; WILD BULLS; BULLS OF KINE of *Bashan* (c). How oft they enjoy great power and prosperity, which they abuse to render themselves proud, stupid, wanton! How oft they strive to be ringleaders in sin! Governed by furious lusts, how they push with tongue and hand, *with side and shoulder*, with all means in their power, at these around; chiefly the saints and poor, that they may harass and destroy them! How unaccustomed to submit to, and walk under the yoke of God's law! How fearless in doing evil! How necessarily, but unwillingly restrained by his providence! How they rage or remain unconcerned, when he smites them! How hard to be tamed by conviction or distress! And how ready and fit for the slaughter of his wrath! Ye wicked, *lift not your horn* of power and authority *on high*: *God is judge, he pulls down one, and sets another up.*

50. They are compared to SHEEP (d). How stupid! how thoughtless! how improvident! how exposed to danger! how destined for the slaughter of divine wrath! They are *lost sheep*, which having wandered from God, cannot return to him; and for whose soul no man cares; ready to be torn to pieces, to be overwhelmed with the

(a) Jer. v. 8. (b) Jer. ii. 23. 24. (c) Psal. xxii. 12. Ezek. xxiv. 20.---23. Amos iv. 1.---3. (d) Psal. xlix. 14.

hail storm of God's wrath. They are like BURIED SHEEP; in multitudes, without answering the end of their rational nature, they die amid hopelessness and carnal unconcern, that death and damnation may devour and feed upon them. Nor does their unhappy exit more awaken, or impress their hardened relations, and neighbours, than that of sheep.

51. They are called GOATS (*a*). How unclean, nauseous, and abominable! How covetous, mischievous, and insatiable! Upon what poisonous lusts and pleasure, they feed! Ah, how they injure Christ's sheep, and spoil the pastures of his ordinances! Now, indeed, they herd with the saints; but quickly shall they be separate, and doomed to eternal fire.

52. They are compared to SWINE (*b*). How unclean their nature and practice! How dull, stupid, and insatiable! How incapable of chewing their cud; of spiritual meditation on divine things! How mischievous to the garden and church of God, and to his plants and children therein! How averse to be stirred up from their spiritual sleep and sloth! How powerfully inclined to wallow in sinful practices and carnal pleasures! and to return to them after they have been convinced of, and purposed to leave them! How constantly they look to, and seek after earthly things! How wickedly they trample on Jesus, and his precious blessings! How hideously they murmur, and sometimes roar, when God afflicts them!

53. They are compared to DOGS (*c*). How base; filthy; foolish! How idle; unruly; fierce! How cruel; greedy; gluttonous, of sinful and carnal pleasure! How oft they bark out angry words and reproachful language! How unseasonably they bite and injure their neighbours soul, their body and interest! How they deceive them by fawning flattery! How slavishly they trudge in attendance on Satan their master! How oft they return to these very abominations, which, with remorse, they once vomit up! How oft God restrains them from their inclined mischief! How wisely he employs them to cor-

(*a*) Matth. xxv. 32.
xxii. 15.

(*b*) 2 Pet. ii. 22.

(*c*) Rev.

rect, awaken, and gather his people to himself! How wrathfully he excludes them from his chambers of spiritual fellowship; and at last from his heavenly mansions of bliss! In what *riches of grace* hast thou, Lord, looked upon *such a vile, a dead dog, as I am!*

54. They are compared to FOXES (a). How cruel, crafty, and bold in transgression! How proud, stupid, and hardened under affliction! *They cry not, when he pierceth and bindeth them.* How they trust, delight, and repose in earthly things! How unfavoury, and unacceptable, their person and work! How crooked and irregular their paths! How wickedly they hate, and seek to devour, the sheep of Jesus' pasture! How sadly they spoil the vineyard of his church, by diverting and stopping the sap of gospel-truth, by digging up the roots of inspired doctrines, and otherwise injuring his tender saints!

55. They are compared to VIPERS; ASPES; SCORPIONS; SERPENTS; and what our version renders COCKATRICES (b). Of Satan the old serpent they are the genuine seed: they delight in, and are filled with the poison of sin; *underneath their tongue is mischief and vanity.* How they love, esteem, and cleave to earthly happiness, as their portion, their ALL! However beautiful, some of their outward appearance be; how wicked and mischievous are they within! With what violence they bite and devour others! Or with what flattery they sting and seduce them to their eternal ruin! In trouble, chiefly in hell, how shall their voice go forth as a serpent, in angry hissing, and desperate wailing over their misery! O may grace rectify my dreadful nature!

56. They are compared to SPIDERS (c). How aspiring and ambitious! How weak, and easily crushed! How full of envenomed corruption! What crafty ensnarers of others to their ruin! How unprofitably employed, to spin out of their own bowels, their vain imaginations; their self-righteousness; or their unsolid, unblest, earthly enjoyments! What, Lord, am I, that with my hands of faith, I should take hold, and live in thy royal palaces!

(a) Luke xii. 32.
(c) 1c. lix. 5.

(b) Matth. iii. 7. Psal. lvi. 4. 1c. xi. 8.

57. They are likened to **BAD FISHES** (a). How numerous! How stupid! useless! unsavoury! How mischievous, and hurtful! Even in outward life, how unsightly some of them! How irregular their moral course! How anxious to bring up their seed like themselves! Now, they range through the wide sea of this unsettled world; but quickly shall they be drawn out, by the net of God's wrath, and cast into endless fire.

58. They are likened to **TREES**, and **TREES OF THE WOOD** (b). Whatever height of profession, power, or prosperity, they attain to; they still remain in the cold, the uncultivate, barren soil of their unregenerate state. How much less cared for by God, than the saints! What a fearful haunt of wild lusts, and mischievous fiends! How barren of good works! Their deeds, how sour, sinful, unprofitable, and poisonous! How easily are they blown and tossed by temptation, delusion, persecution! Ah, *twice dead*! Naturally dead in trespasses and sins; dead with habitual and presumptuous rebellion, and the hardening and condemning curse, annexed to it! At last with the ax of death, how wrathfully cut down, and cast into hell-fire!

59. They are likened to **GREEN BAY TREES** (c). How mightily they flourish and spread their influence on earth! But, because devoid of useful fruit, how quickly cut down by mortality, and cast into the furnace of God's wrath!

60. They are likened to **BARREN FIG TREES** (d). However extensive their leaves of profession, their pretences to holiness be, where is their fruit of true piety? Whatever pains and patience, God exercise towards them, they are but plagues to the earth, and cumberers of the church. Lord Jesus, how many years didst thou come seeking fruit on me, and find none! Yet how still let me alone, and *dig and dung about me*!

61. They are compared to an **OAK**, *whose leaf fadeth* (e). However tall, strong, and deep rooted on earth, they may seem; however they attempt to monopolize the sap of the ground, the smiles of providence,

(a) Matth. xiii. 47---49. (b) Rev. vii. 3. Song ii. 3.
(c) Psal. xxxvii. 35. (d) Luke xiii. 6---9. (e) 1c. i. 30.

quickly shall their glory wither and fade; quickly shall they perish and decay. Be thou, my soul, planted in the Christ, in the courts of God; so in old age, when others fade, shalt thou flourish; the flame shall never kindle upon thee.

62. They are like unto WILD OLIVES (*a*). Upon what cursed root, and in what wild desert of distance and alienation from God, they grow! Amid their blossoms of prosperity, or profession of holiness, where is their good fruit! How long, ye Gentile nations, were you as a *wild olive*, amid shews of morality and devotion, living in gross ignorance, superstition, idolatry, profaneness; without true knowledge, revelation, righteousness; without Christ, without God, and without hope in the world!

63. They are compared to EMPTY and BARREN VINES (*b*). Notwithstanding of innumerable mercies received, living destitute of any good fruit of grace, or work intended to the glory of God, they are altogether unprofitable; fit only for everlasting fire. Ah! what an empty vine am I, bringing forth fruit to myself; seeking my own honour, ease, wealth, or pleasure, in almost all I do! After all the pains God has been at with me, in softening my stony heart, in hedging me about, with his law, providence, and love; in building a wine-press of a gracious nature in me; and in watering me with the dew of heaven; still, what four grapes of abomination I yield!

64. They are likened to BRAMBLES; BRIERS; and THORNS (*c*). The barren soil of this world, and of an unconverted state, is their beloved residence. How naughty! how cursed of God, are they, and their work! How they spoil, corrupt, and trouble the world! How low and grovelling their disposition! However God, for a while, make hedges of them to his church, yet in the end he will cast them into the tremendous fire of his wrath.

65. They are represented as TARES (*d*). Sown by Satan, in the night of time, chiefly of carnal security, among the people of God, in the field of his church,

(*a*) Rom. xi. 17. (*b*) Hof. x. 1. Ezck. xvi. (*c*) Is. lv. 13.
Song ii. 2. (*d*) Matth. xiii. 25.

and world, how oft somewhat like them! How sadly the mixture of hypocrites mar the growth of the saints! How impossible, now, to separate them exactly; but at the end it shall be done, and the tares cast, by multitudes, into eternal wo.

66. They are compared to FLOURISHING GRASS, or GRASS on house tops (a). How quickly they grow up! How oft they flourish in prosperity! in success in sin! nay, sometimes in religious profession! But how quickly cut down and ruined! Amidst their lofty and fair pretences, how unsubstantial! How insignificant in the hand of the all-cutting mower, DEATH! How quickly the blasting wind of affliction, or the flames of Tophet, shall wither and consume them! Planted in Christ, rooted and grounded in him, grow, my soul, as grass *by the water-courses*. So shall I never fade; death shall fill his hand with me; they that go by, shall bless me.

67. They are compared to a ROOT OF BITTERNESS (b). How firmly; how secretly fixed in their sinful state! What bitter soil of a broken covenant, an estate of sin and wrath, they stand in! What bitter joice of corruption is within them! How disagreeable their qualities and dispositions! What bitter; what gall and wormwood-like fruit! What destructive and damning works are produced by them! How many are poisoned, vexed, or tormented, by their means! O Christ, with what surpassing sweetness, hast thou sweetened me, the bitterest of my race!

68. They resemble BAD FIGS (c). How corrupt; disagreeable; useless! Yielding neither pleasure nor honour to God; nor profit to men!

69. They are compared to a SWEEPING RAIN (d). What a plague to the world! How they disturb the inhabitants, and destroy the mercies thereof! How suddenly shall themselves be hurried, and hurry one another into the ocean of infinite wrath!

70. They are compared to WATERS; FLOODS; a FOUNTAIN; the SEA; the TROUBLED SEA (e). How

(a) Psal. xcii. 7. and cxxix. 6. (b) Heb. xii. 15. (c) Jer. xxiv. 2. (d) Prov. xxviii. 3. (e) Psal. xviii. 4. Rev. vii. 3. 1c. lvii. 21.

great their multitude ! their power ! their disorder ! their pride and arrogancy ! their restless disquiet ! their noisy rage and threatening to devour others ! their perpetual casting forth abominable practices, monstrous opinions, unhallowed societies, and horrid forms of government !

71. They are called the EARTH, and *men of the earth* (a). How carnally minded ! In this world, they have their portion, and upon it their heart is fixed. Whatever they do is from carnal and earthly principles, and to carnal and earthly ends.

72. They are compared to MOUNTAINS and HILLS (b). How fixed in wickedness ! How oft apparently firm their state on earth ! How they abound in power and pride, that Omnipotence alone can lay them low ! How barren and unfruitful ! How vain refuges, to such as trust in them ! How they stand in the way of God's coming to bless the earth ! How disagreeable to a spiritual eye, they render it ! At last, how overturned with the earthquake, enflamed with the fire, and overwhelmed with the flood of Almighty wrath !

73. They are represented as dry ground, and a GARDEN *without water* (c). Ah, how dry ! how hardened ! how withered their soul ! How barren their heart and practice ! How the seed of inspired oracles, and the warming rays of prosperity, are lost upon them, and become to them a savour of death unto death ! Lord Jesus, am not I such, except thou water me every moment ?

74. They are compared to MARISHES or MIRE PLACES (d). What mixtures of souring corruption and filthiness are in them ! How dangerous trusting to, or close intimacy with them ! How unfit for receiving the word and Spirit of God ! How sour, disagreeable, and hurtful, what they produce ! How oft are they finally given up to the salt of a reprobate sense ; and of endless damnation !

75. They, chiefly harlots, are compared to SNARES, NETS, PITS, and DITCHES (e). How dangerous is fellowship with them ! How they entice to ruinous crimes ! How hardly can these, ensnared into familiar

(a) Rev. vii. 3. (b) Is. xli. 15. (c) Is. i. 30. (d) Ezek. xlviii. 11. (e) Prov. xxiii. 27.

intimacy with them, recover themselves; but wallow in wickedness; and sink towards everlasting misery!

76. They, chiefly hypocrites, are compared to WHITED *sepulchers*, or WALLS (a). What splendor, and pretence to purity, may appear in their outward station and conduct! But what base; what uncomely; what abominable, and pestilential iniquity, reigns in their secret practice and heart!

77. They are represented as God's HAND; ROD; SWORD; AXE; HAMMER; BOW (b). By them, how oft; how fearfully he corrects his people; and punishes his enemies! How absurd, for these instruments of his vengeance, to lift up themselves to his dishonour! And how oft, after his work is performed by them, doth he cast them into temporal and eternal misery!

78. They are compared to BRASS, IRON, TIN, LEAD (c). In different degrees, how they abound with corruption! How hardened in wickedness! How worthless and naughty! How proper to be cast into the furnace of infinite wrath! Lord, melt me in thy love; and remove all my naughtiness!

79. They are compared to DROSS and SCUM (d). Are they not altogether unworthy? The filth; the pollution; the disgrace of mankind; of nations, cities, churches, and families? As what an abominable and naughty thing, shall God cast them out of his sight, into the pit of endless wo, after separating them from the godly!

80. They, chiefly hypocrites, are compared to LUKE-WARM WATER, and a CAKE *not turned* (e). How oft they mingle the true religion with a bad! Have a profession, without true grace or good works! Warmed and roasted with his favours and judgments, they turn not to God, nor consider their ways. Hence how nauseous to him! and to every truly exercised saint!

81. They are compared to FIRE-BRANDS; things SET ON FIRE; a FIERY OVEN. (f). How given to strife

(a) Matth. xxiii. 27. Acts xxiii. 3. (b) Is. x. and xiv. Psal. xvii. 13. 14. (c) Ezek. xxii. 18. Is. i. 22. (d) Ezek. xxii. 18. and xxiv. 13. (e) Rev. iii. 16. (f) Prov. vi. 27. Psal. vii. 4---7.

and contention! How the fire of malice and lust rages in them! What means of kindling the wrath of God, in nations, churches, and families! How oft his judgments torment and burn ~~them~~ down to the lowest hell! How, there, shall his wrath kindle, and burn them for ever! What flames of hatred, strife, and passion, do contentious persons indulge in themselves, and kindle in others! How harlots, with their lustful dalliances, enflame their companions, and burn them quick to eternal fire!

82. They are assimilate to BURNING FAT of lambs (a). What sudden, terrible, and near destruction, awaits them! And shall not all their earthly abundance and felicity, promote and enhance their ruin?

83. Unconverted men are compared to DRY BONES (b). No spiritual sap, no remote source of grace, no hope of eternal life; no might to revive and recover themselves have they: nor can any creature assist them herein. But, *Come from the four winds, O breath, O divine Spirit, in thy diversified influence; quicken them; bring them out of their graves of lust, condemnation, and wo.*

84. They are compared to TOW (c). How weak and insignificant! How easily crushed! How readily enflamed and consumed with the fire of God's wrath! Stupenduous! am I, notwithstanding, *pluckt out of the burning!*

85. They are likened to a MOTH-EATEN GARMENT (d). How quickly; and by what contemptible means, are they rendered useless, unsightly, abominable! How crushed before the face of the moth! How easily the judgments of God waste their person and property! How easily death gnaws them out of life! cuts them off; and they are no more! Fear them not, my soul; be not afraid of their reviling; for the moth shall eat them.

86. They are compared to CHAFF (e). While on earth, they grow up with, and closely adhere to the saints. How worthless; how light, unsettled, and unconstant! How fearfully do temporal troubles toss them!

(a) Psal. xxxvii. 20. (b) Ezek. xxxvii. (c) 1c. i. 31.
(d) 1c. li. (e) Psal. i. 4.

How quickly shall death and judgment beat them off, and blow them into hell!

87. Unfaithful friends are like a **BROKEN TOOTH**; and a **ROOT OUT OF JOINT** (a). They deceive, pain, vex, and torment him, who depends on, or is connected with them.

88. Deceitful friends are like a **BROOK**, *whose waters dry up* (b). What assistance and comfort, we expect from them, disappoint us in the time of need. Thrice blessed new-covenant Friend, never shalt thou pain or disappoint me; but be legs to the lame; and rivers of water in a weary and dry land.

89. A false witness is compared to a **MAUL**, and **SWORD** (c). Ah, how he stabs, wounds, and murders his neighbour, in his person, character, or property! Lord Jesus, how oft am I such to thee!

90. He that ruleth not his own spirit is like a **CITY BROKEN DOWN**, *without walls* (d). How exposed to temptation, and danger! How full of confusion, corruption, and fear! It is better, my soul, to *rule thyself*, to keep quiet thy conscience, with the application of Jesus' blood; to govern thy heart, by his Spirit; to order thy conversation by his word; to defend thyself by his strength; than to *take a city*, or *divide the spoil*. Hereby shalt thou conquer Satan, the world, and thy corruptions; and obtain solid satisfaction and peace; procure unspeakable and endless advantage.

C H A P. IX.

Of metaphors respecting faithful ministers.

I. **F**Aithful ministers are compared to **ANGELS** (e). How distinguished their spiritual comeliness! their knowledge and wisdom! their dignity, power, and authority! By them God executes his will, and publishes his mind to men. With what pleasure, activity,

(a) Prov. xxv. 19.

(b) Job vi. 15.

(c) Prov. xxv. 18.

(d) Prov. xxv. 28.

(e) Rev. i. 20.

readiness, submission, and faithfulness, they unweariedly fulfil his commandment, praise his name, attend his throne of grace, pry into the mysteries of redemption, watch over, and comfort the saints; and excite, and in their station concur with the other divine executors of God's judgments against Antichrist! But at their peril, do men expect, they should resemble angels, in living on earth without fault; without food.

2. They correspond to WINGED SERAPHIMS, attending an enthroned Redeemer, while the train of divine excellencies and influences fill the temple of his human nature and purchased church (a). They are fiery ones, are the light of the church, and burn with zeal for the glory of God. Their being *in above*, or *near to the throne*, signifies their living near Jesus Christ in spiritual fellowship with him, and possessing the office next to him in the church. Their *six wings*, import their eminent readiness, alacrity, and speed in his service. Their *covering of their face and feet*, import their insufficiency to comprehend the bright glory of his person, office, and work; and their being ashamed of their best services, in his sight. Their constant crying, *Holy, holy, holy, is the Lord of hosts*, imports, that the great end of a gospel-ministry is to display the holiness of God, and promote holiness among men. *The moving of the posts, at the sound of their cry*, denotes the shaking of nations, trembling of conscience, and melting of heart, which attend the preaching of Christ. *The taking a live-coal from the altar, and laying it upon the mouth of the convicted prophet, for the purging away of his sin*, implies, that Jesus' atonement applied, by means of the gospel-ministry, quiets the conscience, and sanctifies the heart.

3. They resemble the FOUR BEASTS in John's, and the CHERUBIMS, and LIVING CREATURES in Ezekiel's vision (b). Their number FOUR, imports the sufficiency of them in every age, to answer the purposes of God in all the ends of the earth. Their *fulness of eyes within and without*, imports their having a deep insight into spiri-

(a) If. vi. 1.--7.

(b) Rev. iv. 6--9. and vi. 1.--7. and xv. 7. Ezek. i. and x.

tual cases, into the plagues of the heart, and the operation of the divine Spirit in it; and into what God hath said to, hath done, does, and will do, for the church; and into her duty and danger in every case. It too, especially their *eyes in their hands and wings*, import the wisdom and circumspection of their behaviour. The *four faces*, imports, that like *men*, ministers are to be comely in their conversation, affectionate, sympathizing, meek, prudent, sagacious; like *lions*, bold, courageous, and terrible to evil-doers; like *oxen*, tame, patient, hardy, laborious; and like *eagles*, intelligent, heavenly-minded, and active in their work. Their *straight feet, and soles like these of a calf*, denotes their upright gospel-conversation, and fitness to tread out the corn of God's word, for their hearers. Their having *hands under their wings*, imports the correspondence of their practice, with their solemn professions and engagements. Their *wings being stretched upward*, implies their dependence on Christ for furniture and direction. Their *covering their bodies and feet with their wings*, imports their blushing at themselves and their work before God. Their appearance like *lamps and coals of fire*, marks their zeal for the glory of God, and their communicating light and knowledge to men. Their running *straight forward as a flash of lightning*, imports their integrity, quick progress, and majesty in their work. Their *going along with the wheels*, implies their constant connection with, and attendance on the rolling churches; the same spirit is in both; and as they are dull, or active, so ordinarily are the churches. Their *voice like many waters extending to the outer court*, imports the powerful and extensive spread of the gospel, chiefly among the Gentiles. Their warning people *to come and see*, when the seals are opened, implies that the gospel preached tends to cause men consider the word and providence of God. *The man in the firmament above them, incircled with fire and a rainbow*, is Christ, as the glorious and majestic head of the church, and of the new covenant, inspecting, helping, upholding, and governing them. *The voice from the firmament when they stand or let down their wings*, is Christ's quickening and encouraging them to their work. *The taking out fire from between them,*

them, to cast upon sinners, implies that contempt of Christ and his gospel-ministry, especially hastens, and enhances flaming vengeance upon a land. One of these beasts giving the *seven vials* to be poured on Antichrist, implies, that according to their word, and by their means, shall that *man of sin* be hastened to his ruin.

4. They resemble the PRIESTS in Ezekiel's vision of the gospel-temple (a). Their being the *sons of Zadok, not of the Levites that went astray*, implies their being true and blameless children of Jesus Christ, *the righteous*; and faithful preachers of his atonement, as the great substance of the gospel; and that such as have fallen into scandal, are not rashly to be admitted to the ministry. Their *eight days consecration*, implies their entrance on their work with much deliberation, abundant application of Jesus' blood, and vigorous study of gospel-holiness; their having *distinct chambers for themselves*, imports, that their office is strictly circumscribed by the divine law; and that none are to interfere with their work or benefice, but such as are truly sent. Their *highest chambers being most straitened*, imports, that the most eminent ministers are ordinarily most hated and exposed to trouble on earth. Their being *clothed with linen, not with wool, or any thing that causeth sweat*, imports their being clothed with Jesus' righteousness, and not with their own fatiguing and defiling works; and that their doctrine must be pure, not erroneous and unfavoury; that their conversation must be holy, not offensive, stupid, or slothful; nor their ministry their burden. Their *linen bonnets and breeches*, denote their gravity, their modesty, their chastity, and freedom from Antichristian whoredom. Their *laying aside their fine robes*; and *wearing others before the people*, implies, that though they must only appear before God, in the righteousness of his Son; yet by their holy conversation, they must recommend holiness to their hearers and neighbours. Their *not sanctifying the people with their garments*, may imply, that they must not allow the people to usurp their office; nor pretend, by their holiness, or

(a) Ezek. xlii. 1.--18. and xliii. 19.--27. and xlii. 9.--31. and xlii. 20.

their bodily apparel, to convey any sanctity, merit, or safety to them, as Antichristians do. Their *not shaving their heads, or suffering their locks to grow*, imports their abstaining from Popish superstition, and from worldly pride and wantonness. They must beware of being intoxicated with drunkenness and carnal care. They must marry such women only, as are of good report. They must teach the people of God, and compose differences betwixt them. They must avoid immoderate sorrow for deceased friends. Plentifully must they nourish their souls on Christ and him crucified. And plentifully are they and their families to be maintained by their people. Their *boiling the sin offering and trespass-offering*, denotes their digesting gospel-truth in their heart and judgment; and their preparing of their discourses before they preach them.

5. They are called **RULERS** (a). How eminent their excellency, usefulness, and authority in the church! Chosen by their people, it is theirs wisely, meekly, kindly, and carefully, to govern her members and matters, according to the laws of Christ, her king; and duly are they to be loved, obeyed, honoured, prayed, and provided for, as his vicegerents.

6. They are represented as **AMBASSADORS** (b). Sent by King Jesus to propose and negotiate with sinful men, a treaty of peace with God, of marriage with himself, and of traffic with his fulness; with all authority, earnestness, wisdom, singleness, and faithfulness, they must adhere to their instructions; and study, by their candid and honourable deportment, to promote it. Deeply must they be affected and grieved, if it do not succeed. Always ought they to be in readiness, to render an account of their conduct to God. With the utmost heartiness and humility, ought the children of men to receive them and their message. If their person is despised, their character injured, or their embassy rejected, to what divine vengeance it exposes the guilty! And what a horrent presage of approaching wrath, is God's calling them fast off from their work!

7. They are represented as **WITNESSES** (c). With

(a) Heb. xiii. 7. 17.
xv. 22. Rev. xi.

(b) 2 Cor. v. 18.--20.

(c) John

fidelity, distinctness, boldness, and impartiality, they testify to men, what they have seen and heard concerning Jesus and his truths; and according to the word of their testimony, shall you nations be acquitted, or condemned at the judgment-seat of Christ. Under Antichrist they are *two witnesses*; few, but sufficient, powerful with God; but *clothed in sackcloth*, mourning and distressed.

8. They are compared to PARENTS (a). How great their dignity and authority in the visible church! With what ardent love, earnest desire, fervent prayer, and laborious ministration of the gospel, they promote the spiritual birth, instruction, reproof, safety, nourishment, and rule of the saints! How tenderly they care for, sympathize with, and exemplify godliness, to church-members! How mightily grieved with their miscarriages! And how tenderly to be loved, esteemed, and revered, by them! What a loss to be deprived of them!

9. They are represented as WOOERS; and FRIENDS of the Bridegroom (b). By Christ's appointment, with a single regard to his interest, and to the souls of men, they propose them an offer of spiritual marriage with him. With every gaining consideration, of their necessity, and of his excellency, honour, riches, beauty, and love, they prudently, faithfully, and earnestly enforce the proposal. To him they return an account of their diligence. With what sorrow their hearts are filled, if the treaty succeeds not! With what joy, if it do! How delighted to hear the Bridegroom's voice! And how averse to be loved in his stead!

10. They are called WARRIORS (c). Solemnly enlisted under Jesus' banner of truth and love, distinguished with the livery of his call to, and furniture for their work, clothed with his righteousness and grace, armed with the *whole armour of God*, nourished with his influence and provision, in face of difficulty and danger, they employ themselves in the vigorous defence of his church, ordinances, and truth. Skilfully must they wield and push the *sword of the Spirit*, and of church-disci-

(a) 1 Cor. iv. 15. (b) John iii. 29. 2 Cor. xi. 2. (c) 2 Tim. ii. 3. and iv. 8.

pline and government, launch the spear and dart, the arrows of divine truth, against every spiritual foe. Never must they entangle themselves with worldly business, carnal offices, or temptations; but vigorously make war on the kingdom of Satan; pull down his *strong-holds* of sinful lusts, abominable errors, hateful practices; and endeavour to conquer sinful men to Jesus, the Saviour. So shall they obtain a *crown of righteousness*, and reward of eternal life.

11. They are called *WATCHMEN* (a). Placed by Jesus, in an high and important station; it is theirs faithfully, and impartially, to watch over the souls of church-members; to observe their state, their case, and walk; to watch over the truths and institutions of Heaven, that none be corrupted or lost. It is theirs to notice the variation of the times and providence of God; to observe the motions and approaches of every spiritual foe, that, during the night of distress, and of time, they may give us distinct, early, and full warning of our duty and danger. Of what infinite importance is their work to the souls of men! What labour and danger attend it! But if they desert it, give up themselves to negligence and sleep in it, how guilty of the blood of souls! How exposed to the most tremendous vengeance of God!

12. They are represented as *TRUMPETERS* (b). Divinely authorised, and qualified, how sweetly; how loudly; how courageously; how plainly and skilfully they proclaim the offices, the approaches, the spiritual feasts, the promises, the pardons, the laws, the threatenings of King Jesus to men! And call them to attend the ordinances of his worship! With what undaunted boldness and distinctness, they warn them of their faults, and their danger; direct and encourage them in their spiritual conflicts with their indwelling sin, with Satan, and with a present evil world! And shew themselves patterns of bravery and diligence therein!

13. They are represented as *LEADERS* and *GUIDES* (c). How extensively; how eminently acquaint with the

(a) Heb. xiii. 17. Exek. xxxiii. 7. (b) 1c. lviii. 1.
(c) 1 Cor. xi. 1.

truths of God! with the duties of religion! with the temptations of Satan! and with the snares of the world! With what distinguished care and patience, they lead men into the knowledge of divine mysteries! Into the practice of holy duties! Into the exercise of fighting with, and pursuing after spiritual enemies! And conduct them safely, through this world, in the way that leadeth to eternal life!

14. They are called PASTORS; SHEPHERDS; BISHOPS; or OVERSEERS (a). Divinely are they appointed, solemnly are they engaged, carefully to lead the flock, the members of Jesus' church; tenderly to feed them with his truths and ordinances; oversee, watch over, defend, and keep them together. And to separate from among them, the scandalous and openly wicked. And from their flock ought they to receive a proper subsistence. From Jesus, shall they receive an everlasting reward.

15. They are called BUILDERS (b). Divinely instructed and appointed by Jesus, the sovereign Architect of the church, they must clear off the rubbish of false doctrine, and sinful customs. Every doctrine, instruction, and example they give, they are to establish on Christ the foundation, and his sure and immoveable word. The corner-stones and pillars of fundamental truths, they must especially confirm; and closely connect their whole doctrine, and conduct therewith. Carefully must they attend the rule of inspiration, in all they do. Incessantly, skilfully, and earnestly, they promote the conviction, the illumination, the union to Christ, the justification, sanctification, comfort, and endless felicity of their hearers. Were not you, prophets and apostles, *wise master-builders*, concerned in laying the foundation, and principal matters of the church of God?

16. They are represented as FISHERS OF MEN (c), With what labour, care, skill, and exposure to danger, they cast the net of the gospel, into the sea of this world! Spread it upon sinners, that they may draw them

(a) Ezek. xxxiv. 4. Acts xx. 28.

(b) 1 Cor. iii. 11.

(c) Ezek. xlvi. 10. Matth. iv. 19.

to Christ! It being adapted to their various conditions, some are hereby caught in reality; others only in appearance. When, O Jesus, wilt thou direct them to cast the net on the right side of the ship, that a multitude may be inclosed! When shall our whole dead sea of this world be covered with these fishers! When shall the souls they catch, be like the fish of the great sea; countless in number; and exceedingly diversified in case!

17. They are compared to **PLANTERS**; to **KEEPERS OF A VINEYARD**; to **VINEDRESSERS** (*a*). Theirs it is, to found and plant churches; to water them with gospel oracles and ordinances; to watch over and defend the doctrines, and members, from spiritual hurt. Theirs, to take the foxes; to call false teachers to account; to refute their error, censure and eject such as are obstinate in evil ways. Theirs, to promote the gracious implantation of sinners into Christ; to reprove, refresh, comfort, encourage, and direct the saints, who are the beloved, the darling vineyard, and garden of God.

18. They are compared to **STEWARDS** (*b*). Entrusted by Jesus with the charge of his oracles, his ordinances, his house and family of the militant church, and the souls of men pertaining thereto; it is theirs, carefully to oversee whatever is done; to assign each his proper business; and in due season give him his proper provision, his portion of promises, threatenings, reproof, censure, encouragement, or comfort. To Jesus they must give an account of their conduct. And how terrible their doom, if they corrupt or conceal divine truth! If they disorder, pollute, or break the peace of the church! If they waste their time, their talents, their opportunities, to sinful or insignificant purposes! Or if they beat, despise, reproach, or unjustly censure their brethren, and fellow-servants.

19. They are represented as **SERVANTS** and **LABOURERS** (*c*). Solemnly engaged to, and hired of Jesus, to occupy in his church; it is theirs, by every proper me-

(*a*) Song viii. 11. I Cor. iii. 6--8.
Luke xvi. 1--7. (*c*) Matth. ix. 37.

(*b*) I Cor. iv. 1.

thod, however base or difficult to the carnal eye, to promote his glory, and the spiritual edification of men. Always, and in all places, they are to be very diligent, humble, obedient, single, and faithful, in their work. Always are they to exert their whole power and skill; and seize every opportunity, that, by the public or private dispensation of the gospel, they may be instrumental, in plowing up the fallow-ground of men's hearts; in plucking them as brands out of the burning; in hewing them off from their old covenant-root; in gathering them to Jesus; and promoting their heavenly course. Patiently they are to bear whatever burden of work, of trouble, or persecution, God may lay upon them. So doing, however unsuccessful, their labours on earth, glorious and lasting shall be their heavenly reward!

20. They, as the ancient prophets, are MEN OF GOD (a). By God they are chosen, called, and fitted for their work. Near him they stand in their office. Near him they live in their holy conversation; and are his deputies, his distinguished representatives, and peculiar property on earth. He is the subject-matter, and the obvious end of their work. The injuries done them, he will sharply resent. For he that despiseth them, despiseth him that sent them.

21. They are like a FLOCK of newly washed, even shorn, and twin-bearing sheep (b). How numerous! How kindly connected! How washed in person, by Jesus' blood! Sanctified in nature, by his cleansing Spirit! How harmless, pure, holy, patient, and useful! How rich their pastures of inspiration! How noted their harmonious affection! How equal their power and authority assigned them by Christ! How earnest their endeavours, and happy their success, in winning souls to him! Is it not theirs, like *he-goats*, to go before the flock; and be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity?

22. They are like two YOUNG ROES, *that are twins, and feed among the lilies* (c). How lovely, active, and pure! How tender their affection to mens souls! How

(a) 1 John iv. 6. 1 Tim. vi. 11. (b) Song iv. 2. and vi. 6.
(c) Song iv. 5 and vii. 3.

stated and strong their enmity to the old serpent, and his seed! How grievous and hurtful their attacks from them, especially if they indulge themselves in sloth! How oft small, though sufficient to bear witness, their number! How harmonious their affection! How equal their power and authority in the church! By what delightful study and meditation, they feed on the scriptures, on gospel-ordinances, in happy fellowship with Jesus, *the lily of the valley*, and his people!

23. They resemble *DOVES EYES* (a). With what meekness, purity, sincerity; with what singleness of heart, chaste affection to Christ and his people, do they pry into the gospel of peace, and make it known to men; pleasantly watch over the church; warn her members of danger; and direct them to Christ and his way!

24. They are compared to *OLIVE-TREES* (b). How comely and flourishing their office and conduct! In them the oil of gospel-truth is lodged; and by them is it communicate to others. By them is the gospel of peace preached, and its all-healing spirit and influence, offered and brought near to men.

25. They are called the *GLORY OF CHRIST* (c). On them is his image and authority stamped. In what they do, is his glory and honour intended. And by them, are his glorious excellencies published and declared.

26. They are a *sweet SAVOUR OF CHRIST unto God* (d). Having received from Christ their grace, their gifts, their office, how pleasant to God, they, and their evangelic ministrations! By them how sweetly is declared the riches of his grace, and manifold other excellencies, in them that believe! And the abundance of his wisdom, power, holiness, and equity in them that perish! Dreadful thought! Ye sinners; shall God; shall a Saviour be exalted in you: endless damnation, if you refuse him!

27. They are represented as a *SPECTACLE to angels and men* (e). How exposed to open view, on the theatre of the world! Ah, what SIGNS, against which the contempt, the obloquy, the malice, the persecution of

(a) Song i. 15. and iv. 1. (b) Rev. xi. (c) 1 Cor. ix. 23.
(d) 2 Cor. ii. 14. (e) 1 Cor. iv. 9.

men, and rage of devils, are especially discharged! How oft held as weak; as foolish; as wicked; for Christ's sake! How oft a gazing-stock, every where spoken against!

28. They are compared to **LIGHT** (*a*). What a distinguished measure of truth, of spiritual knowledge, they possess, and communicate to others, for their inward refreshment, instruction, and comfort! What blessed means of discovering men to themselves; shewing them the plagues of their heart, or the grace that has been given them! What means of discovering to men the excellencies of Christ, and the glory of God in him! How unhappy; how devoid of spiritual light and consolation the places where they are not! How dreadful when this light is turned into darkness; and ministers are ignorant, or replenished and clouded with error!

29. They are compared to **STARS** (*b*). In the firmament of the church hath Jesus planted them, and furnished them with diversities of gifts and graces, for the adorning thereof; and for refreshing, quickening, instructing men; for leading them to himself; for guiding them, while, amid this bewildering world, they wander in the night of trouble and time; or amid the swelling seas of manifold temptations and trials, they sail to the home and haven of endless felicity! How held, supported, directed, by Jesus in his right hand! How high in their station and office! How near to God and heavenly things their motions and course! How easily beclouded their glory! How readily; how wide discovered their shameful blots! O when shall the eternal day break; that stars may disappear, shadows flee away, and Christ be **ALL IN ALL**!

30. They are compared to **CANDLES** and **LAMPS** (*c*). In themselves how insignificant! But formed, and from the fire of Jesus' light and love, lighted by the Holy Ghost, with gifts, office, and grace; how useful during the night of time, to enlighten a dark world! How necessary, they should appear, and shine publicly! How generously they spend themselves in illuminating others!

(*a*) Matth. v. 16.
v. 15.

(*b*) Rev. i. 20.

(*c*) Matth.

How oft moved from one nation and place, to another !
When, Lord, shall candles be extinct, and never-wasting
glory shine !

31. They are compared to **CLOUDS** (*a*). Receiving their gifts, their grace, their office, from the ocean, the fulness of Christ ; what appointed means of conveying the rain, the dew, of divine truths and influences to men ! Nor can they be useful, but as God pleaseth. Are they not a kind of vail interposed between weak-sighted mortals, and his dazzling brightness ! How exposed to observation, and to tempests of trouble ! How supernatural and speedy their motions ! How heavy the judgment, when they are removed from a land ; or their usefulness divinely restrained !

32. They are like to the **FISH-POOLS** *by the gate of Bath-rabbim* (*b*). How clear their insight into divine things ! How plentiful their fulness of the gospel ! How great their quietness and constancy ! What a blessing to the multitudes, which attend their ministry ! By their means, what numbers are made to know their own spiritual features ; and are nourished up to eternal life !

33. They resemble **PILLARS ; POSTS ; and BEAMS** (*c*). How strong in gifts and grace ! How well fixed, and founded on Christ ! How usefully they support, and connect the members and structure of his church ! How plainly they exhibit his laws to men !

34. They resemble the **TOWER** *of David builded for an armoury, or the TOWER of Lebanon, that looked toward Damascus* (*d*). For the security and glory of his church ; for the observation of his principal foes, are they erected, and strengthened by Christ, and on him as their sure foundation. How high their station ! How upright, heavenly, firm, and constant in it ! How abundantly furnished with spiritual armour ! And ready, by dispensing the gospel, to confer it to others ! The more dangerous spiritual enemies, they are especially to watch against, and oppose. And like a *tower of ivory* ; how pure ; how comely ; how self-consistent, and firm, their doctrine and conversation !

(*a*) If. v. 6. (*b*) Song vii. 4. (*c*) Song i. 17. and iii. 10.
Gal. ii. 9. (*d*) Song. iv. 4. and vii. 4.

35. They resemble CHARIOTS (*a*). How glorious, curious, and costly, their erection and office! By them, in gospel-ministrations, is Jesus' name carried before the Gentiles; and he, in a royal, majestic, a quick, easy, and triumphant manner, rides through the world; subdues, and shews his glory and love to, his chosen; conquers his spiritual opposers. In their bloody suffering and flaming zeal, they resemble a *chariot with red horses*. In their abject outward appearance, their self-denial, their insight into spiritual mysteries, they resemble a *chariot with black horses*. In their holy lives, their pure doctrines, and spiritual conquests, they resemble a *chariot with white horses*. In diversity of gifts and graces, they are like to a *chariot with grizzled and bay horses*. In the apostolic age, they resembled the first chariot. In the Antichristian period they resemble the second. In the millennial period, they shall resemble the third. In the last days, they may be compared to the fourth. In every form, and period, they issue *from between mountains of brass*; appear according to the settled purposes of God, and notwithstanding of manifold opposition.

36. They are called EARTHEN VESSELS (*b*). In themselves, how frail; base; contemned; and troubled! But God fills them with the treasure of gospel-truths, to convey it to others; that thus the excellency of its powerful influence, may appear to be of him.

37. They resemble a ROUND GOBLET full of mixed liquor (*c*). How distinguished their capacity and perfection! How abundant their fulness of evangelic gifts and grace, for purifying themselves! And for administering conviction, direction, and comfort, to others!

38. They are compared to SALT (*d*). By their holy conversation; by their faithful dispensing of gospel doctrine, worship, discipline, and government; they check corruption and error; they preserve persons and churches from rottenness, unfavourableness, apostacy, and ruin; they preserve nations from general profaneness, and desolating strokes. How incorruptible and lasting their office! How calculate to prepare the redeemed for

(a) Zech. vi. 1.-2.

(b) 2 Cor. iv. 7.

(c) Song vii. 2.

(d) Matth. v. 13.

the feast of their God! How carefully they search mens wounds, for the healing thereof! Hence what an eyesore and trouble to the wicked and scandalous! But if by carnality, unholiness, or sloth, ministers lose their own favour, none more hopeless; none more useless; none more ripe for eternal fire.

39. They resemble SCARLET THREEDS (*a*). In themselves, how weak; frail; and inconsiderable! yet how comely! How exposed to trouble and persecution! And is not the source, the substance, and end of their ministry, Christ, and him as bearing our guilt, and crucified for our crimes?

Wherein they resemble a human nose eyes, lips, neck, breasts, navel, feet, See chap. XI. N^o 2.

C H A P. X.

Of metaphors respecting false teachers and unfaithful ministers.

1. **F**alse teachers are represented as MESSENGERS and SPIRITS OF DEVILS (*b*). By Satan they are sent, excited, directed, and actuate. His honour and interest they promote and maintain. In filthiness, in pride, in malice, in slander of the saints, in active wasting of the church, and in ruining mens souls, they imitate his example.

2. They, chiefly some principal ones, are called ANTICHRISTS (*c*). In his person, his office, his righteousness, his intercession, his instruction, his laws, his conquests, his government, and the end of his work; they oppose the Redeemer.

3. They are represented as FALSE PROPHETS and APOSTLES, and some of them as false Christs (*d*). Pretending a commission from God, oft a distinguished one, sometimes to be the Messiah, they, in his name, publish their false doctrines; attempt to erect false churches;

(*a*) Song iv. 3. (*b*) 2 Cor. xi. 15. Rev. xvi. 14. (*c*) 1 John ii. 18. (*d*) 2 Pet. ii. 1. Matth. xxiv. 24.

claim uncommon power ; pretend distinguished gifts and grace ; prophesy of future events ; promise to themselves and their followers liberty and peace, when swift destruction cometh upon them.

4. They are represented as **MURDERERS** (a). By neglecting to warn the wicked of their evil ways, and to promote their repentance ; by false doctrines ; by wicked example ; and by unfaithful dispensing of divine ordinances, they destroy the cause and interest of truth ; crucify Jesus afresh ; and ruin the souls of men.

5. They are represented as **PIMPS**, and **WHORISH WOMEN** (b). With the utmost impudence, craft, and carnal enticement, they decoy multitudes to go a whoring from God and his ways, and to defile themselves, *filling the lusts of the flesh and of the mind*.

6. They are represented as angry **MOTHER'S CHILDREN**, and **OUTRAGEOUS WATCHMEN** (c). Originally members of the church, but never born of God, they hate his true children. With their enslaving errors and will-worship, they go about to oppress and hinder them from their proper work. Sadly they harass and wound them, reproach their conduct, expose them to injury, and attempt to rob them of their all-covering vail, Christ and his righteousness.

7. They are represented as Christ's **COMPANIONS OF RIVALS** (d). Whatever love to, and connection with him, they pretend ; heartily they hate him ; set themselves on a level with him ; seek to undermine his interest, and despoil him of his subjects, his bride. Never, O Jesus, permit me whorishly, and wickedly, to turn aside by their numerous flocks.

8. They are represented as **THIEVES** and **ROBBERERS** (e). Without any regular mission from Christ, or call from his people, how oft they rush into the ministerial function ! How oft they rob the Redeemer of his due honour, as ruler, as priest, or prophet of his church ! How wickedly they rob the saints of their spiritual privileges, and confer them upon others ! Rob men of their

(a) Zech. xi. 5. (b) Rev. ii. 20. (c) Song i. 6. and v. 7.
(d) Song i. 8. (e) John x. 1.

gospel-provision ! and attempt to sell them into the slavery of Satan !

9. They are called **DECEIVERS** and **SEDUCERS** (*a*). Deceitfully they mingle the gospel of Christ with their own inventions ; and, thus corrupted, impose it upon their hearers for pure and genuine truth. Under high pretences to friendship, to piety, to peace, to knowledge, or zeal, they decoy men into corruption and error ; and bring on themselves and their followers sudden destruction.

10. They are represented as **BLIND WATCHMEN** ; **BLIND GUIDES** (*b*). Destitute of the saving knowledge of Jesus, and his truth, they presumptuously pretend to direct the principles and practice of others ; and with them fall into sudden ruin.

11. They are represented as **IDOL SHEPHERDS** (*c*). They are but the shadows and images of true and faithful ministers. Their followers, they seduce into the pastures of vain imaginations, and paths of spiritual or gross idolatry, and alienation from God.

12. They are called **HIRELINGS** (*d*). Not from genuine affection to Jesus or his people, do they labour in the ministry ; but to procure carnal favour, honour, pleasure, or gain. And in times of persecution and trouble, how readily they desert their flock, and the doctrines of truth !

13. They are represented as **FOOLISH BUILDERS** of *hay and stubble* (*e*). How light, empty, and worthless are the false doctrines, the corrupt practices ; which, with great care, and apparent skill, they establish, preach, and promote, as if founded on the person and authority of Christ ! And how incapable to abide the trial of his word !

14. They are represented as **DAUBERS** *with untempered mortar* (*f*). By their false and inconsistent tenets and conduct, they exert themselves to confirm the wicked in their sin ; in their dependence on self-righteousness ; and to shake, to raze, the hopes of the saints founded on Jesus's promise, person, and blood. But speedily

(*a*) 2 Tim. iii. 13. (*b*) 1f. lvi. 10. (*c*) Zech. xi. 17.
(*d*) John x. 12. (*e*) 1 Cor. iii. 12. (*f*) Ezek. xii. 10.

shall their management be exposed to their shame; and issue in their, and their followers, everlasting ruin.

15. They are represented as **CANAANITES** and **MERCHANTS** (*a*). Sprung from a cursed root, with what fraud and covetousness, they, for carnal advantage, reject, corrupt, and misapply the oracles of God! To unfit persons, or in an improper form, how oft they dispense his sacred institutions! How oft they pretend to confer spiritual favours! And by other like methods unnumbered, deceive and ruin the souls of men!

16. They are compared to **ROARING LIONS** (*b*). With what boldness, fierceness, and cruelty, they roar out their errors and curses; vent their persecuting threatenings, and malice against the faithful! And spread terror and destruction among men!

17. They are called **WOLVES** (*c*). Ah, how they love the darkness of ignorance! Shun the light of God's word! What a terror to watchful, or walking saints! How greedily, cruelly, craftily, they destroy the church of God, and the spiritual lives and interests of men!

18. They are called **FOXES** (*d*). How unclean; noisome; abominable! How subilely they shun the light of inspiration or conviction! With what amazing greed, covetousness, cruelty, and craft; with what shifts, evasions, and self-inconsistencies, unnumbered, they, especially in the night of persecution, trouble, or carnal security, spoil God's vineyard! unsettle weak and young professors! ruin men's souls! and promote Satan's interests; till restrained by providence, checked by faithful censure, cut off by death! And ah, how oft proudly stupid under these checks!

19. They are represented as **LAZY, GREEDY, DUMB DOGS** (*e*). How filthy; ready to return to the abominations they once seemed to recant and abhor! How malicious their enmity against Jesus Christ, his ministers, and people! How ready to bite and devour the souls of men; to raise a noise of persecution and reproach against the cause of God, and its adherents! How slothful in every thing truly good and expedient! How covetous

(*a*) Zech. xiv. 21.

2 Pet. ii. 3.

(*b*) Ezek. xxii. 25.

(*c*) Matth. x. 16.

(*d*) Song ii. 15.

(*e*) Is. lvi. 10. 11.

of some carnal enjoyment! How ready to hurt him, that putteth not into their mouth! How negligent to reprove and warn the unruly! Nay, how ready to conceive at, and flatter them; chiefly if powerful and rich!

20. They, chiefly the Antichristian, are likened to **SCORPIONS** (a). What distinguished seed of the old serpent! How easily provoked to the most outrageous fury against God and his church! With what pretences of piety and peace they veil and cover their error and wickedness! How subtly; how incessantly, they smite their opposers with the vilest reproach; the cruellest persecution; and the heaviest censures! With what quickness and craft, they instil the poison of error and abomination into their followers! And how divinely restrained from poisoning and ruining the saints!

21. They, chiefly the Antichristian, are marked out by the **LOCUSTS** in the apocalyptic vision of the fifth trumpet (b). From the infernal smoke of ignorance and error, they derive their origin. How quickly they multiply and swarm! Unite under one head, *the angel of the bottomless pit*, the devil, and pope! How harmonious, courageous, and active, in spreading error and corruption! How marked with outward grandeur; with usurped authority; and superstitious reverence of the mob! How noted their plausible pretences to piety; their affected courtesy; their lustful effeminacy; their fawning flattery and smoothness; and their enticing of multitudes to spiritual whoredom! How distinguished their cruelty and fraud in destroying the souls, the bodies, and the estates of men! How breast plated with hardness of heart, searedness of conscience, and with civil and ecclesiastic laws and immunities in their favour! And with what noisy novelty, terror, curses, persecutions, anathemas, do they proceed in their infernal course, till the period assigned them of God, come to an end!

22. They are called **FROGS** (c). How filthy their heart and life! How foolish their talking! How they delight to wallow in mires of abominations! And, espe-

(a) Rev. ix. 3. 5. 6.
xvi. 13. 2 Tim. iii. 6.

(b) Rev. ix. 3. 7.---10.

(c) Rev.

cially, amid summer showers of fat benefices, to creep abroad; to insinuate themselves into the families and hearts of men; into the chambers and secret councils of the great!

23. They are called **BARREN TREES**, *whose fruit withereth; trees twice dead, plucked up by the roots* (a). However firm their outward securities; however high their profession and office; yet no good fruit of connected gospel-truth, or genuine gospel holiness, do they ever produce. How quickly their *apparently* good doctrines, labours, and followers, discover their naughtiness! To what a terrible and hopeless condition their *natural death in trespasses and sins*, with their voluntary and obstinate apostacy from God, reduce them!

24. They are called **WANDERING STARS**, *to whom is reserved the blackness of darkness for ever* (b). With what a shining blaze of profession, and of pretence to knowledge, piety, and zeal, they restlessly move in the firmament of the visible church! And unceasing, bewilder themselves and others, into the perplexed mazes of error, and dreary, hopeless state of endless wo!

25. They are represented as **FALLEN STARS**; as **WORMWOOD**, *embittering the rivers and fountains of water* (c). How many of them are originally found in the faith; but, by Satan's seductive temptations, are drawn away into grovelling apostacy and error, which is *bitter* to men at last; and embitters and poisons to them, the promises and ordinances of the gospel!

26. They are called **CLOUDS without water** (d). How great their towering pride, and self-conceit! How oft their power in the church is eminent! What darkness, ignorance, error, and corruption, they produce on the earth! How unsettled their vain mind! How restless their contentions! How ready to comply with every novelty; every temptation! Appearing full of refreshing, fructifying influence, how infallibly they deceive such as expect good from them! How incessantly they forbode the storms of God's wrath on churches and nations!

(a) Jude 12.

(b) Jude 13.

(c) Rev. xii. 4. and viii. 11.

(d) Jude 12.

27. They are called *RAGING WAVES of the sea* (a). What pride; what noisy disorder; frothy vanity; unsettledness; and fierceness, abound with them! How oft they threaten to carry all before them! How they foam out their shame; cast forth their monstrous doctrines, vain and shameful practices, and vile reproaches, against their opposers!

28. They are called *WELLS without water* (b). Whatever high pretences to piety, learning, or zeal they make; whatever sweet and useful advantage they promise to their followers, there is nothing in them, but slimy, earthly-mindedness, miry filthy lusts, hurtful fiends, errors, and vanity.

C H A P. XI.

Of metaphors respecting the true church.

1. **T**HE church, in connection with her head, is called *CHRIST* (c). Jesus is her head, husband, and *all in all*. From his love, his blood, his intercession and Spirit, she wholly proceeds. To him, as proprietor, she wholly pertains. To his person is every true member unite. And to his honour do all her saints, her laws, her ordinances, and offices tend.

2. She is compared to a *HUMAN BODY, or WOMAN* (d). She is unite to Jesus as her Lord and head, whence her honour, her laws, her ordinances, her nourishment and life are derived. She consists of innumerable members, all closely connected with him, and with one another; who feel one another's affliction, sympathize with one another's infirmities, care for one another's welfare, and are in constant readiness to serve one another. Gradually she increases in strength and extent; till she attain the perfect stature of the glorified state. Like a woman, to manifold weakness and trouble is she subject on earth.

(a) Jude 13.

(b) 2 Pet. ii. 17.

(c) 1 Cor. xii. 12.

(d) Song i. 5. 8. 9. 10. 11. 12. and iv. 1.--5. and vi. 5.--7. and vii. 1.--5. and v. 2. Rev. xii. 1.

Christ himself being her *head*, her *eyes*, may signify her illuminating doctrines founded in him; or her ministers, who rooted and grounded in him, signally adorn her appearance, observe and direct her members, watch against her enemies, express her sorrows, and pry into the mysteries of the gospel. Her *hair*, may signify her converts, especially young ones, who, however weak and easily tossed, are by faith fixed in Christ; like *locks*, knit to one another in love, and are an ornament and honour to Christ, and his church. Her *nose*, may represent ministers in their spiritual discerning and relish of divine things; in their exposure to danger, and their watching against enemies; and who, while the church is sound, are a pleasant, refreshing, and *apple-like* savour of Christ to others; and by them her breath issues forth, towards God, in prayer and praise. Or may not her *nose*, signify her stately and majestic ordinances, awful to her enemies, ornamental and savoury to saints? Her *temples*, may signify her rulers, who, by humble and prudent management of her discipline and government, add to her comeliness. Her *cheeks*, may denote her whole outward and visible appearance. Her *scarlet lips*, may represent preachers and their gospel-ministrations, chiefly versant about Jesus Christ, as bearing, and crucified for, our iniquities. Her *teeth*, may denote ministers as chewing, as meditating on, the bread of life, and rendering it fit for use to the very weakest members. Her *neck*, may represent them as immediately subject to Christ her head, as adorned with golden gifts and graces; and as the useful means of exalting him, and conveying nourishment from him to us: or it may denote the inspired oracles, which, adorned with connected, durable, and precious doctrines, laws, and promises, unite us to Jesus; and from his fulness convey breath and nourishment into our soul. May not her *breasts* signify her pastures and teachers; her two inspired testaments of heaven; her two sorts of ordinances, ordinary and solemn; her two sacramental seals of the new covenant; which adorn her form and appearance, and convey the sincere milk of divine truth and gospel-influence, to nourish the infantile children of God? May not her *navel* denote ministers, as placed in the midst, in the principal

central station of the church; as mightily conducive to her health and strength; and the distinguished means of nourishing her children in their spiritual formation? Her *belly* may signify the word and ordinances of Jesus Christ, wherein his chosen are divinely conceived and formed into new creatures: or it may signify her saints, which are the substance in the midst of her. May not the *joints of her thighs* signify her curiously formed young converts, running in the ways of holiness? Or may they denote sound standards; or the all-covering robes of righteousness? these mightily tend to promote her regular and comely management. May *her feet, beautiful with shoes*, denote her pastors, as fixed in the faith of the gospel, and boldly, readily, and beautifully running to and fro, to publish it? or her private members, as well instructed, and powerfully influenced by the glorious gospel, and readily running in the paths thereof? Her being *black, but comely, fairest among women*, implies that, however deformed by hypocrites and persecutions, yet, as ordered by, and conformed to Jesus Christ, she is truly beautiful and glorious. Her *sleeping while her heart waketh*, implies all her members, except a few choice ones, fallen into carnal security, and sad ignorance. Her *crown of twelve stars*, implies her open and honourable profession of the doctrines of the prophets and twelve apostles of the Lamb. Her *chains of gold, rows of jewels, borders of gold, and studs of silver*, may represent her various, and well connected laws, doctrines, promises, ordinances, gifts, and graces, bestowed upon her, by her husband Christ. Her *clothing of the sun*, signifies him as her righteousness, protector, and glory. Her *vail taken from her by outrageous watchmen*, may signify her intrinsic power and government; her civil protection from the state; or her useful doctrine of Jesus' imputed righteousness. Her *having the moon under her feet*, implies her renouncing Jewish ceremonies, and condemning earthly customs and portions.

3. The church is compared to a VIRGIN (a). How pure in her doctrine! her ordinances! How abhorrent of

(a) Is. lxii. 4. 5.

whorish idolatry and will-worship ! How chaste her adherence to Christ and his law ! How dearly beloved of him ! and how comely in her order, offices, and institutions ! O virgin daughter, why hast thou become to him as an whorish woman !

4. She is likened to a WIFE (a). Solemnly is she espoused to Christ, by outward profession, and by participation of the sacraments ; and thus brought into fellowship with him, and a general interest in his person and benefits. Hereby, how highly exalted and secured against total ruin ! In her, his will is manifested ; and all her true members have special union and communion with him. And is it not the indispensable duty of every one, to obey and please him in all things ; to desire his presence with her ; and to be exceedingly grieved, when he is dishonoured and provoked ?

5. She is compared to a MOTHER (b). Christ himself was born in her ; became a member of her ; and is by her crowned with numbers of converts, with un fading honour, and endless praise. Married to him, and obtaining his presence in ordinances, she, trayailing in birth by the painful labours of ministers and others, brings forth a generation of saints ; nourishes them with the *sincere milk of the word* ; instructs them in the sound principles of truth : dearly she loves, tenderly she pities them, and the more as they resemble Christ : their proper work she assigns them ; from danger she defends them : highly she reckons herself honoured by their good behaviour ; by spiritual censure she corrects them, when unruly. The Gentile world was long a *barren woman*, which brought forth no children to God ; but now produces more than the Jewish, long the Lord's espoused bride. The gospel-church is a *free mother*, freed from the law as a covenant, and from the yoke of ancient ceremonies : she *travels in pain* by spiritual pains, and endurance of manifold trouble and persecution : the *man children* brought forth by her, are Jesus, with his honoured agent Constantine, the first Christian emperor, and his other bold and resolute saints : these are *caught up to God and to his throne* ; Christ exalted to his right hand ; Constantine to the im-

(a) Jer. iii. 14. (b) Mic. v. 3. Gal. iv. 26. Rev. xii. 2.
perial

perial throne; the primitive saints to the celestial mansions; or specially honoured and protected on earth. Satan and his agents, particularly the heathen empire of Rome, are the *dragon*, which waits to devour her children, and to persecute herself. Her *place* divinely provided for her in the wilderness, is her afflicted state under Antichrist, wherein God protects her for 1260 years.

6. She is compared to an ARMY with banners (a). Having private saints for her common soldiers, spiritual rulers for her officers, Christ for her Captain-general, his person, his truth, and love, for her banner, to gather, distinguish, direct, and encourage her bands, they, armed with her graces and ordinances, resist, conquer, and spread terror among her spiritual foes.

7. She is represented as a NATION (b). She is a durable, numerous, well regulate, protected, and enriched society: Jesus is her king; angels and ministers, her guards: Jesus' word is her history and laws; his new covenant and its blessings are her inheritance; receiving out of his fulness, and improving it in holy exercises, is her trade; divine ordinances her houses and tents. The *two armies* to be seen in her, are hosts of divine perfections, and angelic spirits, standing in her defence; hosts of inward graces and lusts conflicting in her true members; and hosts of zealous saints and untender hypocrites opposing one another. O when shall a nation be born at once! a little one become a strong nation! the righteous nation, that keepeth the truth, enter in to the heavenly Canaan!

8. She is compared to a CITY (c). Upon himself, as her foundation, hath Jesus built her: curiously he formed her plan, and exactly he executes it: with the wall of his power, his protection, and laws, he surrounds her: all her regulations and customs he hath appointed: himself is her chief magistrate; her officers are his deputies: what an innumerable company, that no man can number, are her inhabitants! how active; laborious; high fed; and richly clothed, are her true members! how diversified, and rich these privileges, in which they have all an equal, an everlasting interest! In freely re-

(a) Song vi. 4.

(b) Is. lx. 21.

(c) Is. xxvi. 1.

ceiving the fulness of God, from the land that is afar off, consists her gainful trade: in the midst of her, in the channels of ordinances and promises, runs the all-adorning, all-protecting refreshful, cleansing, healing, and commercial *river of life*: in her, Christ, his Father, and Spirit, reside: he, his angels, and ministers, watch over and defend her; that *the gates*, the powers of hell, shall not prevail against her.—O how much were it for her advantage, that her inhabitants tenderly loved and clave one to another, as her adversaries daily besiege her, by temptation and persecution! But ah, while on earth, what a mixed multitude of treacherous hypocrites, remain in her!

9. She is compared to a FAMILY OF HOUSEHOLD (a). Separate from the rest of the world, God is her father; Christ is her elder brother, glory, and manager; angels and church officers are her servants and stewards. In her are saints, young and old; weak and strong: to each is divinely appointed his proper work, station, and privilege; and how comely, when with order, harmony, skill and delight, they apply themselves thereto! Divinely are all her members instructed, apparelled, defended; and, on every proper occasion, called to worship their God. She is like to a *family of servants*: how orderly hired, admitted, and connected: are, or ought her members to be! All of them are subject to Jesus' authority, and bound to advance his honour: to them, in very different degrees, he intrusts the talents and pounds of office, opportunity, gifts, and graces, that they may occupy therewith, till he come again: such as improve them, shall be proportionally honoured and rewarded: such as do not, but, as it were, *hide them in a napkin*, shall be self condemned, and cast into eternal ruin. How deeply are all indebted to Jesus! but finding they have nothing to pay, how ready is he frankly to forgive them! How absurd then for them to revenge petty injuries upon one another! If he forgive me my *ten thousand talents*, what torment, what damnation I deserve, if I resent on my neighbour the petty wrong, his tongue, or hand have done me! If while my Lord delayeth his coming, I beat, reproach, unjustly censure, or persecute my fellow-ser-

(c) Gal. vi. 10. Matth. xxiv. 45. and xxv. 14.—30.

vants, shall not I have my *portion with hypocrites*? Pray, my soul, for this family of God; for *they shall prosper that love her*.

10. She is compared to a DOVE (a). How great her purity! her simplicity! her innocence! her comeliness! her chaste affection towards Christ her head! how single her adherence to his truths and ordinances! How she flies to him in distress, and mourns for his absence! How pleasant the consociation of her members! How noted her fruitfulness in young converts! How eminent her weakness in herself; and her exposure to enemies!

11. She is compared to a THRESHING OX (b). By her shall God subdue and break in pieces all her enemies; and render the whole earth servants to him, and to his Christ. Her *iron horns*, and *hoofs of brass*, are the power, authority, courage, and vigour, wherewith he shall endue her, and make her terrible to all her opposers.

12. She is compared to a FLOCK of sheep or goats (c). How great the usefulness, purity, fruitfulness, unity, and affection of her true members! Of themselves, how weak to oppose! how unwatchful against, their spiritual enemies! How tenderly loved, cared for, protected, healed, led, and nourished by Jesus! Ah! how oft infection spreads among them! most being readier to follow example than precept. How beneficial are good patterns! and how hurtful are bad! Her *ears with young*, are persons distressed in mind, and ministers travailing in birth, till Christ be formed in mens hearts. Her *lambs and kids*, are young converts, or professors, who are to be fed besides the *shepherds tents* of ordinances. She is *Christ's flock*; all her true members, he chuse, purchased, gathers, conquers, feeds, protects, and cares for: and how many rich favours do even her nominal professors receive from his hand? She is *one flock*, wholly unite in her one head, Christ; a *beautiful flock*, adorned with his word, his ordinances, righteousness and grace; a *little flock*, small in comparison of the rest of the world; a *flock of slaughter*, exposed to fearful persecution and trouble. Her *watering troughs, high mountains, to feed on, and green pastures*, are the lofty, the ever

(a) Song i. 15. (b) Mic iv. 13. (c) Ezck. xxxiv. xxxvi. xxxvii. Song i. 7, 8.

refreshing, and delightful word, and ordinances of Christ. Her *still waters*, are the deeps of his everlasting love, and divine influence, which run in the channels, and among the hills of divine ordinances. Her *fold*, is church-fellowship, divine ordinances; and gracious communion with himself. The *footsteps of the flock*, are the pattern of former saints; or the ordinances they walk in.

13. She is compared to an OLIVE TREE (a). How perpetual her verdure and sap! How good and abundant her fruit! How delightful her spiritual comeliness, grace, light; and the peace with God, with conscience, with creatures, which is exhibited and enjoyed in her!

14. She is compared to a VINE (b). Planted, pruned, watered, and preserved by Jesus' power, she, in herself contemptible, weak, and useless, in him abounds with spiritual sap of divine truths and influences, spreads in the world, and brings forth the well joined, the useful, and refreshing fruits of holy men, of spiritual graces and good works, to the praise and glory of God! And ah! how these particular assemblies and members which remain unfruitful, dishonour God, provoke his wrath, and hasten their own disgrace and ruin!

15. She resembles a BUSH BURNING, and not consumed (c). To carnal men, she appears insignificant and contemptible: in this world, she is ordinarily low and exposed to afflictions: to such birds of mankind, as flee to the Lord Jesus, and sing to his praise, she is the common receptacle: notwithstanding of, nay often in, the fieriest trials and persecutions, she flourisheth with holy persons, graces, and exercises; painfully, though-innocently, she pricks, and plagues these, who injure her.

16. She is compared to a LILY (d). How comely and useful in her author, her laws, ordinances, and real members! Though weak in herself, how rooted in Christ! How glorious and great in him, as her head! How fruitful in the production of saints! How high and heavenly her nature and tendency! To what heights of perfection shall she attain! How delightful and diffusive her flavour, when the *fullest of the Gentiles shall come in*, and

(a) Hof. xiv. 7. Rom. xi. 17. (b) Hof. xiv. 7. (c) Exod. iii. 2. (d) Song ii. 2.

the whole earth be filled with the knowledge of the Lord! And though now *among thorns*, exposed to troubles and evil men; yet how quickly to be transplanted to the celestial paradise of God!

17. She is called the **FULNESS OF CHRIST** (a). Her true members are his mystical body, through which he becomes a complete mediatorial head and husband, and in whom he fully manifests his mercy, kindness, and love. Surprising! am I for ever to have Jesus for my fulness! and to be *the fulness of him, who filleth all in all!*

18. She is called **HEAVEN** (b). She is the gate of entrance to heaven. In her, God and his holy people reside; and the latter are fitted for the paradise above. Her laws, ordinances, and privileges, are of a heavenly origin, nature, and tendency. Christ and his oracles are her *sun*; his instituted ordinances her *moon*; HE, her *morning-star*; ministers and saints, her connected constellations.

19. She is compared to the **SUN** (c). How constant and abiding! *the gates of hell* cannot prevail against her. In her, how delightfully the wonders and mysteries of God are displayed! How glorious her spiritual appearance! Nor is any saving light communicate to the world, but by her means! Her complex frame is clothed with the laws and ordinances of Jesus, the *Sun of righteousness*; and her true members with his righteousness and grace.

20. She is compared to the **MOON** (d). From Jesus she receives all her light of inspiration, ordinances, and grace. Amid various changes of outward circumstances, amid unnumbered spots and imperfections, she, during the night of time, communicates the light of life to our darkened earth. How marvellous her influence upon the rise and fall of nations, in the **SEA** of this world! As Jesus' face shines upon her, so is the measure of her light: but when carnal schemes and politics interpose between her and him; how is her glory eclipsed! how many witness her shame!

(a) Eph. i. 23.

(b) Rev. viii. 1. and xi. 12. 15. and xiv. 6.

(c,d) Song vi. 10.

21. She resembles the MORNING (*a*). How pleasant and refreshful, though imperfect, her light! How gradually, from the beginning to the end of time, shall it increase, till it issue in the noon-tide blaze of endless brightness! But, my soul, did not the church *look forth as the MORNING*, in the patriarchal age? Did she not appear *fair as the MOON*, when clothed with the numerous moon-ruled and fading ceremonies of the Jewish dispensation? Did she not in the apostolic; and shall she not in the millennial, and the eternal period, appear *clear as the SUN*?

22. She resembles a SHIP (*b*). How curiously built and furnished by Christ, for conveying his people through the sea of this world, and of manifold troubles, to the haven of glory! How skilfully to be directed and managed, according to the compass of inspiration! How necessarily influenced, by the gales of divine influence! Ah, how oft bewildered with the mists of delusion; and tossed with waves and storms of persecution, division, temptation, and trouble! What numbers, once entered by a formal profession, are shaken out of her, by storms and death! Nor do any, but God's chosen and sanctified ones, by her means, arrive safe at the heavenly harbour.

23. She is compared to a NET (*c*). How mean her materials! but how curiously connected her members, ordinances, and forms! With what labour and skill, Jesus and his agents cast her into the sea of this world, to catch and draw men to himself! And how oft they remove her from one place to another! What multitudes are sometimes, by his direction, therein apprehended! some of whom are real saints, *good fishes*; others hypocritical and *bad*! Quickly, in the last judgment, shall she be drawn to the shore of the eternal state; where *the good* shall be gathered to Jesus' mansions; and *the bad* thrown away into the furnace of his wrath.

24. She resembles Solomon's CHARIOT *of the wood of Lebanon* (*d*). Of men rendered precious, fragrant, strong, comely, and durable, by his grace, hath our glo-

(*a*) Song vi. 10.
(*d*) Song iii. 9. 10.

(*b*) 1st Cor. xii. 11.

(*c*) Matth. xiii. 47.---50.

rious King Jesus, our Prince of peace, formed her. Ministers shining in useful gifts and grace are her *silver pillars*. The excellent, glorious, and everlasting person of Christ, is her *bottom of gold*. Her *covering of purple*, implies her being washed in his blood, clothed with his righteousness, royally dignified by his kindness, and exposed to bloody suffering for his sake. Her being *paved with love*, implies, that his love is in her exhibited and applied; and that his people walk in love towards him, and towards one another.

25. She resembles the *WHEELS in Ezekiel's vision* (a). How great her excellency and usefulness! how noted her moveableness from place to place! Through mens opposition, what a noise do her motions make in the world! May not the *roundness* import her perfection in her kind? the *four faces* imply knowledge, heavenliness, courage, and patience, in labour? the dreadful *height of their rings*, denote majesty, extent, and awfulness to opposers? May not their *colour of the sea or beryl*, mark out her fluctuating condition upon earth; and the excellency and beauty of her true members? their *not turning as they went*, represent her progress towards perfection, and the gracious perseverance and growth of her saints? their appearance as *a wheel within a wheel*, imply her curious structure, with respect to the particular worshipping assemblies comprehended in her? May not the *crying to the wheels* import the necessary awakening and exciting of the church, by the word and Spirit of God? and the *moving of the wheels by the Spirit of the living creatures*, imply, that the churches must be animate to their progressive work, by the zealous diligence of ministers, and the influence of the divine Spirit, who is in them?

26. She is called a *SPRING SHUT UP*; a *FOUNTAIN SEALED* (b). How remarkably is she oft protected of God! Graciously separate, and preserved for him, as his *hidden ones*, and peculiar property, are all her true members. Safely repositied and secured in her, are her inspired oracles, divine ordinances, and valuable bless-

(a) Ezek. i. (b) Song iv. 12.

ings. Nor are they bestowed on, or made known to the rest of the world.

27. She is compared to a MOUNTAIN OR HILL (a). How immoveably rooted in Christ! How impossible to destroy her! How distinguished her excellency! How amazing her height, and extensive her prospect, into divine, deep, and distant things! With what contempt do her saints overlook every thing without, as low and trifling! In her, spring the instituted *wells of salvation*, and runs the *river of life*. In her, grow God's chosen plants, *trees of righteousness* and life, and fruitful vines. In her, he is worshipped in spirit and in truth. In her, how richly feed his ransomed flock, on the pastures of gospel-ordinances! How safely preserved and sheltered by the Rock of ages! She is a *mountain of myrrh, and hill of frankincense; mountains of spices*. How fragrant, precious, purifying, and perfuming, the virtue of her ordinances, blessings, graces, and good works! How Jesus delights in her! and bestows on her true members, sweet communion with himself!

28. She is compared to CARMEL; LEBANON; and SHARON (b). In her is Jesus, the *tree of life*; and his Spirit, the *water of life*. In her, the Rock of salvation, the Rose of Sharon, and Lily of the valley, is enjoyed. What fragrant and lasting verdure; what pleasant pasture, amiable prospect, and delightful rest, he, in her, creates for the souls of men! In her, what plants of God; what flowers of grace, smell sweetly, blossom, and bring forth fruit!

29. She is a LITTLE STONE cut out of the mountain without hands, which breaks to pieces the kingdoms of the world, and becomes a great mountain, filling the whole earth (c). Christ her Head, in his manhood, was formed by the transcendent power of the Holy Ghost. Wonderfully, not by human force, is she raised up in the world. By the sovereign power, and free grace of God, are her true members digged from their natural state, and brought from among the residue of mankind. Implored by her fervent prayers, shall the righteous Lord bring terrible destruction upon her opposers. When wealthiest

(a) If. xxv. 6. Song iv. 6. and viii. 14. and lxxv. 10.

(c) Dan. ii. 34-35.

(b) If. xxxv. 2.

empires are overturned, she, however small and despised, shall continue; and gain ground by their ruin. In the last days, when the Chaldean, Persian, Grecian, Roman, and Tartarian empires, are no more; shall she extend to all the kingdoms of the earth; and, in her lofty ordinances, shall all flesh see the salvation of God.

30. She is compared to a GARDEN; ORCHARD; VINEYARD (a). At infinite expence of love, of power and blood, Jesus purchased her from the justice of God. The heart of her chosen members he plows up; removes their stony hardness; and every other bar in his way. Regularly he plants her with his saints, his ordinances and grace. By the hedge of government and discipline, he defends and separates her from the rest of the world. By the shining of his countenance, and application of his love, he warms and nourishes her. With the river, the rain, the dew of his word and Spirit, he waters her every moment. With his truths and blessings, he fattens her. By his angels, his ministers, his providence, he watches over, and keeps her night and day, lest any hurt her. How dear is she to him! and how he delights to walk therein! What officers and members he hires to labour in her! No seed, but that of his word, he allows to be cast into her. None, but the choice seed of his saints, he allows access to her sealing ordinances. By a faithful administration of his institutions, and by manifold persecutions and afflictions, he weeds and prunes off her corruptions. Every plant or member is required to bring forth much fruit. And to what distress, spiritual drought, and everlasting danger, does their want of it expose them! How oft, for cumbering his ground, for living unprofitably and wickedly in his church, doth he cut down professors, and cast them into endless fire! How oft, for spiritual barrenness, and noxious corruptions, he unhinges particular churches! takes away their hedge of protection and government! gives them up to Heathenish, and other abominations! and suffers the wild beasts of wicked men to waste and deform them at pleasure! Nowhere are such noxious

(a) Is. v. 1---5. Song iv. 13. 14. and viii. 11---13. Is. xxvii. 2. 3. Matth. xx. 1---16. and xxi. 33---44.

weeds, such corruptions produced, as in an uncultivate church. How quickly the nettles and briars of heresies, hateful practices, and wicked men, cover her face, and render her a lodging of Satan, and his serpentine seed ! The church is indeed smaller, but more useful than all the rest of the world. For like a *vineyard of red wine*, amid bloody persecutions, she produces persons and works, which cheer the heart of God and man ; like an *orchard of pomegranates, spikenard, and all the chief spices*, she produces saints unnumbered, precious, savoury, useful, and in attainments and conditions, very diversified. These bring forth the spices and fruits of holy graces and good works, rich, fragrant, and medicinal. The *keepers* and *husbandmen* to whom Christ lets out his vineyard, are her officers, who are to cultivate her, and return him proper revenues of honour for the talents, opportunities, and charge assigned them. How miserably did God destroy the Jewish keepers, who abused his prophets and servants, and murdered his Son ; and gave the vineyard to the Gentiles ! Christ's having her at *Baal-Hamon* imports, that now the access to her is large ; and multitudes enter. His *having a thousand, and the keepers two hundred*, implies, that he is to have the chief glory ; and his ministers their respective subsistence and honour. His *hiring labourers to work in her at the third, the sixth, the ninth, and eleventh hour*, implies, that in different ages of the world, as the patriarchal, ceremonial, apostolic, and millennial ; and in very different seasons of life, are his chosen converted, and made to labour in his work ; and at the end, shall all of them receive the *penny*, the enriching, the gracious, reward of eternal life. From her various worshipping assemblies she is sometimes represented as *gardens* or *vineyards*.

31. She is compared to a *SOWN FIELD* (a). Jesus, her proprietor, sows her with the good seed of his word. Some of it falls on hearers, stupid, careless, and exposing themselves to every temptation, as a *way-side* ; and by Satan and his agents is quickly devoured and snatched from their memory and affection. Some of it falls

upon hearers hard in heart as *stony ground*; who, though at first they receive it with joy and affection, and seem to commence a flourishing profession and practice, yet scorched by persecution or trouble, they quickly wither. Some of it falls upon carnal worldlings, whose thorns, whose earthly cares and lusts, choak and render it unfruitful. Some of it falls upon renewed hearts, who, in very different degrees, bring forth fruit unto God. In her grow up the *good wheat*, the saints sown by Jesus Christ; and the *tares*, hypocrites, and seducers, sown by Satan in the night of ignorance, indifferency, trouble, or time. Nor men, nor angels, can, or are now divinely warranted, fully to separate the *tares* from the *wheat*. But at the last judgment, a full, a final separation shall be effected; the saints gathered into God's heavenly storehouse, and the wicked cast into unquenchable fire.

32. She is compared to a **THRESHING FLOOR** (a). Here the corn of precious saints, and the chaff of hypocrite dissemblers are mingled together in her; nay, the corn of grace and chaff of corruption cleave close to one another; and by threshing influences, troubles, and persecutions, her ordinary attendants, must the chaff be gradually separate from the wheat. In her, how quickly one generation passeth away, and another cometh in their stead! Blessed Boaz, it is thine to lodge on this thy *floor*, which thou hast chosen, purchased, and prepared. It is thine to purge it with the fan of thy word, of thine influence, and of stormy providences. What chaffy multitudes of rebellious Jews, and apostate Christians, have thy fanning judgments hurried into fearful wo! What millions shall thy trying procedure at the last day blow into endless ruin! Be thou, my soul, solid grain, that no trouble, nor death, nor the eternal judgment, may blow me away from Christ and his saints.

33. The gospel-church resembles the **INHERITANCE OF ISRAEL**, in Ezekiel's vision (b). All her borders are exactly circumscribed in the purpose, the covenant,

(a) Matth. iii. 12.

(b) Ezek. xlvii. and xlviii. and xlv. and xlv.

and word of God. In her the true Israelites, his chosen people, reside. How noted the regularity and harmony of their respective stations and conditions ! How oft do Danites, distinguished and early sinners, become the first, and the most highly privileged saints ! What equal access for Jews and Gentiles to her fellowship ! What shares of common gifts and grace, sojourning hypocrites often obtain ! How regularly is their proper work, provision, and honour, assigned to her officers, her priests, and Levites ! With what equity do, or shall those rulers execute her government and laws ! How active and successful shall they be as *fishers of men* in the dead sea of this world ! How glorious her watering and fructifying truths, institutions, and influences, which, issuing from the temple, and through the death of Jesus our Lord, do, in different periods, gradually increase, and on every hand produce *multitudes of trees*, of lively, flourishing, and fruitful saints ! How deplorable their end, who reap no benefit thereby ! They shall be cursed into sourness, into barrenness, and endless wo ! In her how high the honour ; how abundant the portion of her prince and Mediator ; at whose expence, her feasts, her ordinances, are observed ! In midst of her, dwells JEHOVAH, and shares the central portion, the supreme honour and glory of all.

34. She, especially in the latter days, resembles the NEW JERUSALEM in John and Ezekiel's visions (a). Her *descending from God out of heaven*, marks her heavenly, her divine erection, nature, and tendency. Her situation on the *south side of an hill*, may denote her freedom from the chilling blasts of persecution and trouble ; and her eminent enjoyment of the influences of her all-warming Sun of righteousness. Her appearance as a *jasper-stone*, imports her purity and comeliness. Her *high wall round about*, is her divinely prescribed laws and government ; and her divinely bestowed salvation and protection from wo. Her *twelve gates of pearl*, three towards each airth, mark out Jesus as equally accessible to sinners from every end of the earth. Her *twelve foun-*

(a) Rev. xxi. and xxii. 1. 2. Ezek. xl. 2. and xlviii. 30. to 35.

dations of different precious stones, represent him, and his glorious truths, declared by his apostles, as suited to support sinners in every case. Her *four square* form, signifies her stability, comeliness, and order. Her being *eighteen thousand measures round about*, and having *twelve thousand furlongs on every side*, import her numerous members, and vast extent. Her having *no temple in her*, denotes the abolishment of the Jewish ceremonies. Her having *no need of the sun, the moon, or the light of a candle*, signifies her having no need of temporal power, worldly pomp, and dim ceremonies. Her *river of life in the midst*, is the gospel and Spirit of Christ. Her *tree of life* is himself. Her *streets and broad ways* are his ordinances. Her *light* is the Lord God and the Lamb. Into her shall multitudes come, and obtain divine light, knowledge, joy, and happiness; and from her special fellowship, shall wicked and scandalous persons, be carefully secluded: and this shall be her *name*, her *renown*, the LORD IS THERE; there divine persons delightfully reside; there divine perfections are signally displayed, and divine gifts and graces bountifully conferred.

35. She, especially in the latter days, corresponds with the TEMPLE in Ezekiel's vision (a). How surrounded with the strong wall of divine perfections, of love, and power! of salvation and government! How exactly every thing in her is *measured* according to the line and reed of God's purpose and word! Its *stairs* of ascent at the thresholds, signify our gradual increase in gifts and grace; and our gradual entrance into the visible and invisible church, and to fellowship with God; and the various means of obtaining it. The *courts* may represent the church as visible; the *sanctuary*, in her invisible state, or the *outward court*, may signify her visible, and the *inner court* her invisible state. The *sanctuary* her eminent fellowship with God in Christ. And the *separate building* at the west end, the eternal state of glory, which eye hath not seen, nor ear heard; nor hath it entered into the heart of men to conceive of. The *side-chambers* of the temple and court, may signify

(a) Ezek. xl. to xlv.

particular churches, worshipping assemblies, and instituted ordinances, where Jesus resides, and reveals his mysteries; protects and allows intimate fellowship to his people. *The enlarging of the upper stories of some of these chambers, by their jutting into the principal wall,* implies, that the more holy, heavenly, and dependent upon God, churches and persons are, in attending ordinances, the more extensive is their gospel-liberty. *The priests chambers in the outward court towards the north,* may mark their distinct functions in the church; or the Protestant churches in Europe and North America. *Their narrowing as they ascended,* implies their being the more exposed to persecution, according to their eminency; or that in the Protestant churches there shall be great decays, as to number and quality; and that in the second, and especially the third age after the Reformation, few eminent members or ministers shall be therein found. *The void places between and before the chambers,* may represent the abundant access there is to Christian churches and ordinances; the light, liberty, and wholesome air of influence there enjoyed; and that our whole life is to be an improving of ordinances past, and a preparation for these in view. *The equal size of the chambers,* exhibits the equal privileges, power, and authority of churches and ministers; and the substantial identity of ordinances. *The posts and pillars in this temple,* may represent fundamental truths, evangelic promises, faithful ministers, and zealous saints; which establish and strengthen the church. *Cherubims and palm-trees alternately mixed,* may represent ministers and saints attended by angels; and all prying into the mysteries of redemption, flying in the active service of God, or patiently bearing loads of labour and trouble, and obtaining victory over spiritual enemies. *The foundations and pavement* may represent Christ, and his inspired oracles, as the foundation of the church, and of every true member, grace, and good work therein. The large *gates, doors, and porches,* signify Christ as the means of our abundant access to God. But the *porch of the sanctuary* may exhibit him as a supporter, hiding-place, and house of prayer, for his people: and the appropriation of *the east gate to the prince alone,* may signify,

nify, that he alone approaches straight forward to God, by his own merit; and is the Head of the church, who may go in and out from his people and ordinances, as he pleaseth. *The windows* may represent ministers and ordinances, by whose means we share the light and air of life. *The identity of things and measures on various sides*, exhibits the identity of Christ, and his word and ordinances; and the similarity of his people in every part of the world. *The altar of burnt-offering*, represents Jesus in his all-purchasing blood and righteousness. *That of incense* represents him in his all-procuring intercession. *The chamber for washing the sacrifices*, may denote the ordinance of baptism, wherein the saints, these spiritual oblations, are washed in the blood and Spirit of the Lamb. *The eight tables of hewn stone, with the knives on them*, may signify the divinely appointed, the standing, and oft dispensed sacrament of the supper, wherein Christ crucified, and our sins the cause of his death, are affectingly presented to our spiritual view. And may not the *flesh-hooks* denote the promises and ordinances of the gospel, as exhibiting and bringing near to us, our crucified Redeemer? May not the *singers and Levites* signify true Christians, who rejoice in, bless the Lord, and labour in his service? May not the *priests* signify ministers, who present Christ to us; and saints, who by faith present him to God, and surrender themselves to his service? May not the *five hundred reeds of measure on every side of the court*, signify the extent of the church in the latter day; and the considerable distinction to be kept up between her and the world? Does not *the whole limit thereof round about, being most holy*, import, that all her ordinances are holy and spiritual, not ceremonial and carnal; and that holiness ought to be the shining quality of every member in her?

36. She is compared to an HOUSE OR PALACE (a). Curiously Jesus contrived her whole form. Upon his own person, word, and righteousness, he lays her foundation. With his chosen, his lively, and precious stones, hewn out of the dark quarry of nature, by his Spirit; quickened, formed, and polished by his grace;

(a) Prov. ix. 1---5. 1C. liv. 11. 12. Rev. iv. 6. and xv. 2.

and cemented together by himself, his love, his blood, and ordinances; he rears her up. With sacred statutes, with provision of gospel-truth, with unsearchable blessings, he richly furnishes her. What a place is she of secrecy, safety, rest, devotion, and spiritual feasting! To prevent her decay and ruin, how frequently is she repaired with new generations of saints, and supplies of grace! Her *being founded on the tops of the mountains, and exalted above the hills*, implies, that, remaining for ever founded on Jesus Christ, the Rock of salvation, she shall be most firmly and conspicuously settled in the world, that multitudes may flow unto her. Her *foundation of sapphires*, is Christ, infinitely pure, precious, glorious, and durable; and his truths. Her *pavement of fair-coloured stones*, is him as the all-glorious foundation of our holy walk; or, it is saints of the lowest order beautified in him. Her *windows of agates*, may signify painful and successful ministers, who convey light and knowledge to her, from her glorious Sun of righteousness, and of inspiration. Her *doors and gates of carbuncles*, are Jesus in his awful authority, fiery sufferings, and glorious exaltation, as the means of our access to God; or they are a love-working and zeal-inflaming faith, whereby we join ourselves to him and his church: and may they not also represent the zealous endeavours of ministers to try persons, and admit to sealing ordinances only such as are visibly saints, and faithful? Her *borders of pleasant stones*, are her precious, her comely, well fixed, and durable saints, ordinances, discipline, and government. Her *cedar beams and pillars*, are the fragrant, firm, and lasting ministers, saints, promises, and ordinances, whereby she is adorned and supported. Her *rafters and galleries of fir*, are her shadowy, refreshful, and comely ordinances of divine grace, wherein we apprehend, retain, and walk with Christ. Her *chambers* represent her ordinances as the means of secret, sweet, and satisfying communion with Christ; and of his blessing us with his peculiar protection and presence. Her *wine-cellar, banqueting-house, and bed*, are the scriptures, the covenant of grace, and especial fellowship with Christ; by which we are sweetly refreshed, strengthened, satisfied, delighted, instructed, and rendered

rendered fruitful in good works. Her *table* is the ordinances of God, whereon his fulness is exhibited to us. Her *throne of grace*, is Jesus, as the fulfiller of all righteousness, in whom God is for ever well-pleased and rests. *The sea of glass before the throne, mingled with fire*, on which the saints for ever stand, and are bold before God, is Jesus' all-cleansing, all-supporting blood, as flowing from his flaming love, and applied by his *Spirit of burning*; or it is the gospel applied by the Spirit to our conscience, for encouraging us to bold appearances, and supplications before God.

37. She is compared to an *INN* (a). For accommodating and refreshing the people of God in their heavenly journey, is she erected. In her, are ministers appointed to wait on the travelling saints, and afford them medicine, milk, or strong meat, as their case requires. Are not the two inspired Testaments; are not ministerial gifts and graces, the *two pence* bestowed by our kind Samaritan upon these *hosts* on earth, for the assistance of his people? And is not everlasting glory their additional reward? Beware, my soul, of resting in ordinances or attainments; but hasten forward to thy long home, the *better country* above.

38. She resembles a *CHAMBER* and *BANQUETING-HOUSE* (b). How richly furnished with every thing comely and useful! with all the nourishing fulness of God! In her, how sweetly Jesus manifests himself to his people! feasts them with his goodness! allows them his intimate fellowship! reveals to them his secrets! and protects them from their foes!

39. She resembles a *GREEN* and *WELL-GUARDED BED* (c). What sweet communion have the saints here with Christ, and with one another! How sweetly here he dwells, and rests in his love! With what amazing pleasure he here declares it to us, and makes us to enjoy its endearing fruits! Is it not here, that saints and graces are begotten; are born; are nourished; and appear with constant verdure, glory, and freshness! What armed guard of infinite perfections, of holy angels, and faith-

(a) Luke x. 34.
and iii. 7. 8.

(b) Song i. 4. and ii. 4.

(c) Song i. 16.

ful ministers, surround her on every side; all determined, during her night of trouble and time, to protect her in safety, and to execute vengeance on her foes!

40. She is compared to a WALL (a). Established in the faith of his word, cemented by his person and blood, and by their mutual love and spiritual fellowship, her true members are built on Christ the foundation. In them, and in her whole form, she is erected straight heavenward. How strong in him! and what an useful means of protecting men from the storms of temptation and wrath! What a separator between professed saints and profane sinners! *Her towers* are the oracles, ordinances, and ministers of God; whereby she opposes her spiritual enemies, when they come in like a flood. *The silver palace built upon her*, implies her being the honoured habitation of Father, Son, and Holy Ghost; and that by her means, we ascend to the celestial state.

41. She is compared to a DOOR (b). In her, Jesus the *door*, the way, the truth, and the life, is exhibited; and the *door* of faith, the door of gospel offers, and of mens hearts, is opened. She is the *door* of passage to the inner chambers of endless felicity. Nor ought any, but visible saints, to be admitted to the chambers of her sealing institutions. And is she not divinely inclosed with the *cedar boards* of ordinances, providences, and graces?

42. She is compared to a GOLDEN CANDLESTICK (c). How great her beauty and value! From Christ the light of life are her gifts and graces lighted; and by her doctrine, discipline, and holy conversation, she communicates the light of instruction to others. Her situation in the world, is often varied; and in the morning of endless glory, her present form shall be laid aside. Her *oil* is the gospel and grace of God. The *pipes* of conveyance are faithful ministrations of truth. The *two olive-trees*, that empty the oil out of themselves, may signify ministers, who communicate gospel truth to others; or Christ's natures and offices, whereby the Holy Ghost is communicate to men.

43. The church is like unto a FIRE (d). In her

(a) Song viii. 9-10. (b) Song viii. 9. (c) Rev. i. 20. (d) Obad. 18.
dwells

dwells the Spirit of judgment and burning. In her is the word of God like unto fire, inflaming and melting the hearts of men. In her, what multitudes are refined from their drossy corruptions! How terrible and destructive is she to her enemies!

C H A P. XII.

Of metaphors respecting Antichrist, and other false churches.

1. **C**ORRUPT churches are called **FLOCKS of Christ's companions** (a). In mighty numbers they are gathered, nourished, directed, and governed by his opposers; and the doctrines and laws they attend to, and their customs and conduct, are the reverse of these appointed by him.

2. They are called **SYNAGOGUES OF SATAN** (b). In them he dwells; and by them he is worshipped. In them his doctrines are believed; his laws observed; and his ordinances attended. And his followers assemble for fellowship in error, delusion, and wicked practices.

3. They resemble **LUKEWARM WATER, and a CAKE NOT TURNED** (c). Pretending some regard to divine truths and ordinances, but wanting the love thereof, they mix idolatry, and other corruptions, with some remains of God's true worship; fear him, and serve their own gods; and so render themselves abominable to him and his people; and are in the utmost hazard of being spued out of his mouth into everlasting ruin.

Why they are compared to *old men* with grey hairs without knowing it; and to *roaring lions*; *rapacious birds*; *corrupt carcases*; *barren vineyards*; and *empty vines*. See in *Jews*, chap. xiii. § 2. N^O 1.

4. The Antichristian state or Papacy, is called a **MAN OF SIN** (d). How wonderfully connected in its parts! How marvellously all of them sympathize with, and

(a) Song i. 7. (b) Rev. ii. 9. (c) Rev. iii. 15. 16. Hof. viii. 8. (d) 2 Thess. ii. 3.

support one another ! What pretence it makes to reason, and to the advantage of mankind ! The Pope, who oversees, directs, and governs, is the head ; his submissive and wickedly active clergy are the hands ; and their common subjects the feet. And how monstrously sinful and wicked the whole system of his doctrines, laws, worship, miracles, offices, officers, and courses !

5. Antichrist is called the SON OF PERDITION (a). By the destructive vengeance of God on men, for not receiving his truth in the love of it, was the rise thereof permitted. The Pope, and his thorough paced agents, go about, seeking whom they may devour. Their doctrine, their laws, and example, effectually tend to the everlasting ruin of multitudes. Their beloved, their habitual labour, is to destroy the souls and bodies of men. The period of their power is a *perilous time* ; for they have consciences seared as with a hot iron, ignorant, and stupified ; they speak lies in hypocrisy ; promote doctrines of devils, forbidding to marry, and to enjoy meats which God hath prepared for use ; they are lovers of themselves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, intemperate, fierce, heady, high-minded, despisers and haters of those that are good.

6. Antichrist is compared to a WHORE (b). With amazing craft, filthiness, and flattery, do the Pope and his factors, seduce multitudes into error, idolatry, will-worship, and other parts of spiritual whoredom with them. For this end, how they deck up their offices and cause, with the most plausible pretences to piety and reason ! How they delude with the most engaging outward appearances of carnal pomp and splendor ! Under pretence of chastity, how they decry marriage, and yet wallow in all manner of uncleanness ! The *scarlet-coloured beast with seven heads and ten horns*, whereon she rides, is the blasphemous and bloody empire of Rome, which had seven different forms of government ; and is now divided into ten principal sovereignties, over which

(a) 2 Thess. ii. 3. 2 Tim. iii. 1.—7.

(b) Rev. xvii.

the Pope did, or doth exercise his power. *The many waters whereon she sitteth*, are the noisy multitude of people subject to her authority. Her *purple and scarlet clothing*, marks out the purple livery of her cardinals; her amazing pride; her high pretences to more than royal sovereignty; and her bloody persecution of the saints. The *golden cup full of filthiness in her hand*, is the unhallowed means she takes to ensnare and defile the souls of men. Her *name on her forehead, Mystery, Babylon the great, the mother of harlots, and abominations of the earth*, imports her high pretences to lying wonders, and her astonishing impudence in the filthiest crimes. Her being *drunk with the blood of saints*, implies her cruel and bloody persecution of them, her delighting to murder and massacre them. The *burning of her flesh with fire by the ten kings once subject to her*, implies their angry, utter, and fearful destruction of the Papal constitution, power, and revenue, in the time appointed of God.

7. Antichrist is called SODOM (a). What pride, fulness of bread, and abundance of idleness, are with her numerous devotees! What shocking bestiality, Sodomy, fornication, adultery, and every other fleshly and mental impurity, prevail in Popish countries! Do not you, Antichristian clergy, for a pitiful price, allow men to practise the vilest abominations? What numbers of licensed stewards at Rome! Are you not lovers of pleasures more than lovers of God? How oft you creep into mens houses, to defile their spouses and daughters with your whoredom and error! *Past feeling*, how you abandon yourselves to all uncleanness, to work it with greediness! And shall not you, and your followers, like Sodom, be set up as monuments of wrath, *suffering the vengeance of eternal fire*?

8. Antichrist is called EGYPT (b). How terrible the Popish oppression of, and murdering the saints! How fearful their destruction of the souls of men! How shocking and cruel, the slavery of their subjects! How absurd their superstition! How base their idolatry in

(a) Rev. xi. 8.

(b) Ibid.

worshipping waxes, wafers, images of a cross, relics of dead men, pretended or real, &c. !

9. Antichrist is called BABYLON THE GREAT (a). How astonishing and wide-spread the Popish power and dominion ! How did their agents captivate and enslave the nations and people of God ! What magic, idolatry, superstition, persecution, and murder, abound among them ! And shall not this state and system be overthrown by the especial providence of God ! and Rome, its principal seat, reduced to a lasting ruin ! The *tenth part of this city ruined by an earthquake*, is a part of the Romish state, perhaps Italy, overturned by the fearful judgments of God.

10. Antichrist is compared to a BEAST (b). What stupidity, absurdity, and ignorance, prevail in his doctrines, laws, and members ! Its *rising out of the sea*, imports his obtaining of power amidst times of trouble, confusion, perplexity ; and over multitudes of unsettled subjects of the Roman empire. Its *seven heads*, signify seven forms of government used at Rome, and issuing and centering in the Papacy. Its *ten horns*, are the ten kingdoms subject to Popery. *Names of blasphemy in the forehead*, imply open reviling of God and his truths ; and of Christ, in his office and work. Its *feet of a bear*, imply excessive cruelty ; firm retention of votaries ; and outrageous murder of men in their soul, body, and name. Its *appearance of a leopard*, imports craft, cruelty, and being spotted with abominations unnumbered. Its *mouth of a lion*, imports the roaring forth of frightful threatenings ; and the powerful exercise of devouring influence. The *healing of one of its wounded heads*, implies the restoration of power to the city of Rome in the person of the Pope, after the Herculi and others extirpate the imperial ; or the restoring to him the power he lost at the Protestant reformation. This first beast represents Antichrist in his civil influence. His *rising from the earth in form of another beast*, may denote the rise of his power ecclesiastic, from obscurity, by carnal means, and to promote earthly and carnal ends. Its *being like a lamb*, imports his pretence to innocency, purity, and

(a) Rev. xvii. 5.

(b) Rev. xiii.

usefulness; and his usurpation of Christ's office as a Surety and Priest. Its *two horns*, denote his connected civil and ecclesiastic power and authority; or his power of order and doctrine, binding and loosing, in the church. Its *speaking like a dragon*, imports his terrible curses, censures, excommunications, against his opposers. His *causing men to make and worship an image of the first beast*, may signify his obliging them to reverence the poor shadow of authority restored to Rome by the Popish clergy. His *mark in mens hands*, implies their swearing to, or practising his abominations. His *mark on their foreheads*, implies their bold and daring profession of his errors, idolatry, and superstition. *Six hundred threescore and six*, the number of his name, marks out the Latin church, whose Latin service was appointed in A. D. 666. The letters of this number form LATEINOS and ROMITH, that is, Latin and Romish. The apparently regular construction of this number, may denote the seeming regularity of the Antichristian system of doctrines, offices, officers. Or (twenty-five) the square-root of this number, may point out the twenty five articles of the Popish creed, and their multitude of other matters regulate by twenty-five.

11. The Antichristian state is represented as a HABITATION OF DEVILS, A CAGE OF EVERY UNCLEAN BIRD (a). In her Satan and his angels reign. Her principal members are a kind of devils incarnate. Her whole system is constitute of unclean doctrines, worship, offices, officers, customs. Shall it not at length appear so to men? Shall not Rome, the revered seat of her dignity, become an unsightly desolation?

12. The Antichristian state is represented as a VISIBLE WORLD (b). Her *earth* may signify her fundamental articles of the Pope's supremacy, infallibility, &c. Her *sea*, the honour and gain made by that religion. Her *rivers and fountains*, her learned men, and their writings in her defence. Her *sun*, the civil authority that animates and supports her. The *seat of the beast*, her general constitution; or the dwelling of the Pope. Her *mountains and islands*, her deep-rooted remains of doctrine, wor-

(a) Rev. xviii. 2.

(b) Rev. xvi.

ship, discipline, and government, together with her monasteries and consecrated dignities. Or may the *earth* signify Germany and Poland, these inland countries? the *sea*, Portugal, France, and Spain, which are almost surrounded with it? the *rivers and fountains* of water, the north parts of Italy? the *sun*, the Emperor or King of France? the *seat of the beast*, the middle part of Italy, perhaps the same with Armageddon? the *islands and mountains*, Sicily, Malta, &c.? The *vials poured out thereon*, and the *hail and earthquakes*, are the terrible, harassing, and overturning judgments of God, sent to destroy her.

13. The Pope is compared to a GOD (*a*). By adding to, or taking from the word and worship of God; by pretending to pardon sin, or indulge men in it; by usurping Christ's headship over his church, and opposing his person, office, and grace; by usurping authority over the civil magistrate, enthroning and deposing him at pleasure; and by working pretended miracles to confirm their abominations, he and his agents set themselves in the room of, and *exalt themselves above God*.

14. The Pope is called the ANGEL of the bottomless pit, whose name in Hebrew and Greek is a destroyer (*b*). Sent, excited, and directed by Satan, he promotes the interests of hell; ripens multitudes for its everlasting destruction; and with amazing craft and vigor, persecutes the saints, who oppose his designs; is a fearful stumbling-block to the Jews, and ruinous plague to the Gentiles.

15. He resembles the KING in Daniel's vision, who doth according to his will, magnifies himself above every God, &c. (*c*). Making his own pleasure his sole supreme rule of conduct; he exalts himself above magistrates, angels, and the true God; blasphemes his Maker;—at once contemns the idols of the ancient Heathen, and the God of the primitive Christians. Lawful marriage he vilipends, and prohibits to his clergy. Instead of, and together with the true God, he honours the images of angels, the relics and pictures of saints; offers them rich presents; and for gain pretends to assign them their

(*a*) 2 Thess. ii. 4.
Rev. xix. 19.--21.

(*b*) Rev. ix. 11.

(*c*) Dan. xi. 36.--39.

respective countries, cities, occupations, and cases, wherein to oversee, protect, and bless. He rules over great multitudes, which assembled by him, do, with him, fight against the Lord Jesus; but in the end shall they be wrathfully overcome, and ruined, and the followers of Jesus enriched with their spoil.

16. He resembles the LITTLE HORN in Daniel's vision, *which had eyes, spake perverse things, and subdued three horns (a)*. Inconsiderable at first was his power, but quickly he made himself master of three sovereignties, the dukedom of Rome, the exarchat of Ravenna, and the region of Pentapolis. With amazing craft and circumspection; with numerous spies prying into the councils of men; with terrible blasphemy, boasting, persecution, and curses, he did and doth promote his unhal-
lowed interests.

C H A P. XIII.

Of metaphors respecting nations, armies, families, and their adjuncts.

THE metaphoric representations comprehended under the title of this Chapter, are almost innumerable; but being generally more restricted in their signification, and less edifying, no more is here intended, than such an explicatory swatch, as may serve for a key to the rest.

S E C T. II.

Of nations more generally considered.

1. All nations are represented as the TWO SONS of a family (b). The Jews are the ELDER, the Gentiles the YOUNGER. The former, God, by his word, required to *work in the vineyard* of his church. Fair they en-

(a) Dan. vii. 8.

(b) Matth. xxi. 28.--32. Luke xv. 11.--32.

gaged, and readily they promised to serve him; but quickly broke their engagement. Long the latter lived in open rebellion; at last, influenced by his converting grace, they repented and complied with his call.—Long, like prodigals, they deserted their Father's family and church, till deep sense of their spiritual need brought them to themselves, and made them enquire what they should do to be saved. How readily then did JEHOVAH meet them in mercy! embraced them with love! arrayed them with the *best robe* of his Son's righteousness! feasted them with his flesh and blood! adorned them with his ordinances and influences! But why, ye Jews, did you repine at his honouring them above you, who had long been his peculiar children and servants? Was it not meet, there should be an abundant display of heavenly bounty and gladness, when God's so long *lost children were found*? when your so long *dead brethren were made alive*?—Rejoice, ye Gentiles, with his people, for to him we seek; in him we trust; and his rest shall be glorious.

2. All nations are compared to the SMALL DROP of a bucket, DUST of the balance, and NOTHING before God (a). How small, insignificant, unsubstantial, worthless! How easily tossed, troubled, and ruined! What then, Lord, am I, one man, the dregs of my race, that I should possess the great Unknown! the INFINITE ALL!

3. The Gentile nations, before the spread of the gospel, are called a LITTLE SISTER *without breasts* (b). Though many of their progeny were chosen by, and in the purpose of God united to Christ; yet they made no appearance as a church; had no breath of inspired oracles, divine ordinances, or gospel-ministers, wherewith to edify the souls of men.

4. Perhaps the Gentile nations are compared to a BARREN, DESOLATE, and *refused* WOMAN (c). And they are called a NATION *Christ knew not*. Before his death, they for many ages produced almost no children to him. They were deserted and rejected of him. He took no peculiar notice of them; brought them into no

(a) IC. xl. 15. 17.

(b) Song viii. 8.

(c) IC. liv. i. 4. 6

church-relation to him. But, blessed be the Lord, more have now been the spiritual-children of this barren woman, than ever were of the Jewish church. — But perhaps this *barren woman*, signifies the church during Christ's personal presence with her on earth. And the *children of the desolate being more than they of the married wife*, implies, that after Christ's withdrawment to heaven, the converts to him should be most numerous.

5. The Gentiles before the spread of the gospel among them, are called FOREIGNERS (a). They were without visible interest in, or connection with God in Christ. Destitute of the offers of his grace, the doctrines of his word, or the laws of his kingdom. They had no spiritual fellowship with his holy nation; no claim to his covenants of promise; no hope of a Messiah, or salvation by him, or of a resurrection to eternal life. Destitute of the knowledge, the image, the fear, the worship, and saving fellowship of God. Thrice happy! these once afar off, are brought nigh by the blood of Christ! But ah! what multitudes of persons and nations still remain in that wretched condition!

6. Nations without the church, before, or after the death of Christ, are compared to a DESERT WILDERNESS (b). How barren and unprofitable to God, and to one another! Not plowed with his influence; nor sown with his word, ordinances, or grace; nor hedged about with his special government and protection: no *way of holiness* that leadeth to life; no flocks of converted men, nor their footsteps; no sweet fruits of holy men, or truly righteous works; no wells of salvation; nor green pastures of evangelic institutions; no bread of life, were, or are there to be found. — But ah! what evil beasts! what wicked angels and men! what perplexity and unsettledness of mind, how to satisfy an immortal soul! what surrounding hazards of eternal consequence! what blasts of conquering temptation, and wrathful calamity! what mists of ignorance, idolatry, profaneness, delusion, and will-worship abound!

7. Particular nations are compared to the UNIVERSE (c). The more glorious part of their members

(a) Eph. ii. 20. (b) Is. xxxv. 1. 6. 7. (c) Is. xxiv. Mark xiii. 24. 25. Psal. lxxxii. 6. Rom. xiii. 4.

and laws are the *heavens*, and *luminaries* thereof; and the rest the *air*, the *earth*, and the *rivers*. The magistrates are represented as *God*, as *children*, as *ministers of God*; because in his name, they rule over, and are revered and obeyed by their subjects. The *sword they bear not in vain*; is their power and authority to protect the innocent, and punish the offenders.

8. Particular nations are represented as *FAMILIES* (a). The country as the *mother*; the magistrates as *fathers*, who cherish, govern, protect, and provide for the people; who are the *children*, the *sons*, or *daughters*. — Sometimes the principal city is represented as the *mother*; and the lesser cities, suburbs, or villages, are termed the *daughters*. — Sometimes for likeness of manners, natural relation, &c. one nation is designed the *sister* of another.

9. They are compared to *HARLOTS* (b). What deceitful and base methods they oft take to promote their trade, their power and authority! How oft they boast of, and seduce these around, to idolatrous and whorish departing from God! How justly God executes upon them the judgment of whorish women, stirring up their friends to hate and harass them; and openly destroying them in the fire of his *wrath*!

10. They are compared to *TRAVAILING WOMEN* (c). How oft! how suddenly! how terribly pained, and tormented, with divine judgments! How oft pained, attempting to perform their purposes! How oft they travail, without bringing forth any deliverance! How oft they bring forth wickedness! Ye nations, how gracious are you *when pangs of adversity come upon you*! Then perhaps you return, and enquire right early after God; but how oft then rejected of him!

11. They are compared to *animal bodies* (d). Magistrates and honourable persons are the *head*, which adorns, directs, and manages them. False teachers, and the low mob, are the *tail* and *feet*; most useless and contemptible. No *soundness from the sole of the foot to the crown of the head*, implies the sinful corruption, or the

(a) Psal. cxxxvii. 8. 9. (b) Is. xxiii. 15. 16. Nah. iii. 4. Ezek. xvi. and xxiii. Jer. iii. (c) Is. xxiii. 4. Jer. vi. 24. Hos. xiii. 13. (d) Is. vii. 14. 15. and i. 5. 6. and vii. 20. and xvi. 4. and xxix. 21. Lam. iv. 20.

distress of all ranks, high and low. The *head sick*, and *the heart faint*, implies, that the rulers, and most active and animating persons, are corrupted, perplexed, and discouraged. To *shave off the hair of the beard, the head and feet*, is shamefully to cut off, and carry captive both great and small. *Fatness*, implies abundance of men, wealth, or prosperity. *Leanness*, imports fewness of persons, and poverty of condition. *Paleness*, implies shame and confusion. To *wax old*, is to lose courage, vigour, strength, or authority. — Magistrates are the *breath of their nostrils*, whereby their life, vigour, and influence are maintained.

12. They are represented as systems of BEASTS of the field, air, or sea (a). And magistrates are represented as the principal animals of these kinds, as *lions, bears, eagles, dragons, leviathan*. Sometimes for their refreshful, protecting, and supporting influence, magistrates are represented as *trees*, on which their subjects do nestle; or under which they shelter themselves. Sometimes *horns* denote their kings, who defend their own, and harass others.

13. They are compared to HERDS and FLOCKS (b). The country is their fold and pasture. Magistrates are their *shepherds*, who watch over, protect, govern, and provide for their subjects. Great men are their *rams, he goats, bulls, kine*; and if in prosperity rendering them conspicuous and strong, they are represented as fat or fed.

14. They are likened to HEIFERS (c). Fair and fat heifers represent them in their glory and prosperity. *Heifers taught*, represent them as accustomed to subjection. *Back-sliding heifers*, represent them as perversely apostatizing from God. To cry or *lift up the voice like an heifer of three years old*, is to cry and wail very bitterly and outrageously.

15. They are compared to the FIRMAMENT, for their conspicuous appearance and glory (d): for their distinguished brightness and influence; rulers and great men are represented as the *sun, moon, and stars*.

(a) Dan. iv. 12. Ezek. xxix. and xxxi. (b) Jer. xxiii. Ezek. xxxiv. (c) Is. xv. 5. Jer. xlv. 29. and xlviii. 34. (d) Rev. vi. 12.—14. and viii. 10. 12.

16. They are compared to a COUNTRY (a). And their magistrates and great men are likened to *mountains and hills*; which overtop, overshadow, and protect the rest. The constitution of government is the foundations. And divine judgments are represented as *storms, droughts, earthquakes*.

17. They are compared to a SEA, OR WATERS *rushing* (b); because of their numbers; their noise; their unsettled state; their haughty threatening, and actual overwhelming of the nations around; and sometimes because dwelling on the sea coast. — A *breach like the sea*, denotes a very wide one.

18. They are likened to a FOREST (c); because of the multitude of persons, cities, and villages. And magistrates and great men are represented as *tall trees, top branches*; and those of low condition, as *low trees*.

19. They are represented as VINEYARDS (d). Hedged about with government, kept, and cultivate by rulers, how great the order, and advantage of their connected state! Cities are the *boughs and branches*. Multitudes of people are the fruit. *Two or three berries left*, signify a small remnant saved in the vintage of desolating judgments. — A *forsaken bough*, is a desolate city. To *glean, and turn the hand into the basket*, is gradually to destroy, or lead captive the remnant left at the first. To *plant the vineyard with strange slips*, is to bring in foreign people, doctrines, or customs into a nation. Lord, how easily canst thou plant or pluck up, destroy *branch and rush, in one day!*

20. They are likened to HEATH (e), to represent their barrenness; witheredness; and contemptibleness; and their not profiting by the means of prosperity or grace.

21. They are likened to a CROP of corn (f); for their multitude of persons; their comeliness; glory; and promising usefulness. *Gleaning of ears*, implies the care of a conquering enemy to kill, or carry captive the whole nation.

(a) Psal. lxxii. 3. (b) Is. xvii. 12. Jer. xlix. 23. Rev. vii. 1. Is. lx. 5. Lam. ii. 13. (c) Hos. ii. 12. Ezek. xx. 46. (d) Is. xvii. 6. — 11. and xxiv. 13. Jer. vi. 9. (e) Jer. xvii. 6. and xlviii. 6. (f) Is. xvii. 5.

22. They are likened to STUBBLE (*a*), to denote, that they are brought to the utmost contempt; are trodden down by their enemies; or have only an insignificant remnant left. They are represented as *dry stubble*, to imply their ripeness for the judgments of God, and nothing else. They are represented as *stubble before the wind*, to mark how easily and quickly they shall be driven out of their place.

23. They are compared to CHAFF, or *chaff of the mountains* (*b*), to represent how insignificant they are; how readily exposed to storms, and changes of lot; and that the higher they rise in pomp and greatness, the more obnoxious they are to ruin. How easily, O most High, canst thou, with the wind of destruction, chase, and toss the mightiest nations, from place to place! How readily canst thou rebuke them! and with the breath of thy providence, make them flee far off, and hurl them out of the world!

24. They are compared to HORNS (*c*), because of their conspicuousness, their power and authority to defend themselves, or harass and ruin others. The *four horns that scattered Judah*, are the Samaritans, Ammonites, Arabians, and other nations who harassed them, after the captivity. *Ten horns* upon one beast, signify ten kingdoms or sovereignties formed out of the Roman empire.

25. They are likened to a POTTER'S VESSEL (*d*). It is thine, O JEHOVAH, to form them as thou pleasest; thine to appoint them to honour or dishonour. How base in themselves! but how curious thy formation of them! How impossible to resist them, if once marred in the hand of thy providence!

(*a*) Psal. lxxxiii. 13. Is. xlvii. 14. Jer. xiii. 24. Nah. i. 10.
(*b*) Is. xvii. 13. (*c*) Zech. i. 18. Rev. xiii. and xvii. (*d*) Jer. xviii. 1.--10.

S E C T. II.

Of metaphors respecting the Jews, Egyptians, Assyrians, Chaldeans, Persians, Greeks, Romans, Tyrians, Turks, with their adjuncts.

I. *Of the Jews.*

1. **T**HE Jews are likened to an ELDER SON (*a*). They were God's first-born; first of the nations, he distinguished them in his favour: readily they professed the highest regard to the divine law, and came under the solemnest engagements to obedience; yet after continuing many ages in peculiar relation to God, they wilfully despised his counsel, and rejected the Messiah; sinfully they fretted, and many of them blasphemed, because under the gospel, the Gentiles were more highly favoured of God than themselves.

2. They resemble the RICH MAN in the parable (*b*). Glorifying in their wealth, their numerous rites and traditions; their relation to God, and their pious ancestors; they contemptuously rejected the debased Saviour; while unclean publicans, harlots, and Heathens, received him. Notwithstanding of all their pomp, the flaming vengeance of God came upon them. Terrible and hopeless were the torments and miseries they were plunged into; nor could the covenant made with Abraham their ancestor yield them any relief; nor could their desperate wishes obtain further evidence of Jesus' Messiahship, for themselves, and their various sects; or for their brethren of the ten tribes.

3. They are likened to an INFANT *lying in blood; vile, unpitied, unassisted of men, but quickened, furnished, adorned, and espoused of God* (*c*). Not for their righteousness' sake, but for his name's sake, he raised them up from an idolatrous, polluted, and despicable o-

(*a*) Luke xv. 11. 26---32. Matth. xxi. 28.
19---31.

(*c*) Ezck. xvi. 1---15.

(*d*) Luke xvi.

igin. Marvellously he preserved and multiplied them into a nation in Egypt. Though contemned and hated of all around, he honoured them with his peculiar favours and laws; entered into solemn covenant with them; supported their arms of power and influence, and taught them to walk in his law; gave them a pleasant land flowing with milk and honey; formed them into the then only church; and into one of the most honourable kingdoms that ever existed.

4. They are likened to a DELICATE WOMAN (a). How proud of their distinguished privileges! How unprepared for, and unable to endure adversity, when exposed to it by the Chaldeans!

5. They are represented as a MOTHER AND FAMILY IN BONDAGE (b); to mark out their subjection to the ceremonial law; their lying under the power of sin, Satan, and the broken law; and their exposure to sad distress and slavery for rejecting Christ.

6. They are likened to an HARLOT (c). Contrary to equity, to decency, and to solemn covenant with God, they forsook his law, worshipped idols, and polluted themselves with every abominable course. Treacherously they distrusted and rejected the Lord, imitate the idolatry, and relied on the assistance of the Egyptians, Assyrians, and Chaldeans. For a while these of Judah and Benjamin condemned the enormities of Sodom and the ten tribes; but, though warned by their destruction, they at last surpassed them in wickedness, and so justified their conduct. They had a *whore's forehead*, rushing impudently on sin; and of their own motion, and at their own expence, seeking after sinful connection with the Heathen, and communion with them in their false worship. Long God hired them with a goodly land, and favours innumerable, to be for him and not for another; but, provoked with their treacherous crimes, he punished them by the hand of these nations they had so fondly relied on, and imitate; he cast them out of their church-relation to him, and refused to shew them mercy. But rejoice, you seed of Jacob, you shall be as though

(a) Jer. vi. 2.
Jer. iii.

(b) Gal. iv. 25.

(c) Ezek. xvi. and xx.ii.

you had not been cast off. In the wilderness of adversity, God shall speak unto your heart; and make you return to your former husband, with whom it was better with you than now. *Though the vision tarry, wait for it, for at the end it will speak, and will not tarry.*

7. They are represented as a WOMAN cast into the midst of an ephah, with a talent of lead above her, and carried by winged women to the land of Shinar (a); to denote, that after filling up the measure of their iniquity, God should cause them to feel the fearful weight thereof, and by his blast of wrath and instruments thereof, should carry them out of Canaan, and for many ages fix them in a state of dispersion, unsettledness, and woe!

8. They are likened to a person with GREY HAIRS, without knowing it (b). What tokens of weakness and guilt! what signs of approaching ruin were among the ten tribes before their captivity! What multitudes of prevailing abominations! What furious contentions! What murdering of kings and nobles! What multitudes of lesser judgments unsuccessful, none of which were laid to heart!

9. They are likened to a person HALF STRIPPED of her clothing (c). When the Chaldeans invaded their country, and led them captive, how was their land stripped of her inhabitants! and they stripped of their wealth, their honour, their safety! How exposed to shame and disgrace! What abominable filthiness was revealed by their punishment!

10. They are compared to the men of SODOM and GOMORRAH (d). How abandoned to unnatural lust! How shameless in sinning! How ready their people to commit, and their rulers to protect the vilest crimes! In the Assyrian barabment, and Chaldean captivity, how justly exposed, as public monuments of divine wrath!

11. They are likened to a SPECKLED BIRD, against which all the fowls around assembled (e). How distinguished from others by the ordinances, laws, and customs! And how hated, and sought for to destruc-

(a) Zech. v. 5.—11.
26. (d) 16. i. 10.

(b) Hof. vii. 9.
(e) Jer. xii. 9.

(c) Jer. xiii. 22. to

tion, by the nations around! And ah! how spotted with their own corruptions! But the word rather signifies a TALONED RAPACIOUS FOWL, and represents them as ready to persecute God's saints; ready to abuse his mercies, by flying in his face, breaking his laws, and tearing his honours; on which account, he gathered the nations against them, to destroy them.

12. They are represented as LIONS, as RORING LIONS (a). In their ancient glory, and in the time of the Maccabees they did; in their return from their present dispersion, they shall boldly encounter and surmount every difficulty, subdue every opposer, strike terror and dismay into all around. But in the days of Jeremiah, how outrageously they roared against God, his prophets, his ordinances, his word and providence! Their state is likened to a LIONESS. After Josiah's death, she furnished the throne with Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, who, for their outrageous oppression of their people, their roaring against God and his servants, and the like, are called *lions*; and by the kings of Egypt, and Babylon, were successively taken, removed from their station, and disqualified for injuring their subjects.

13. They are likened to WILD ASSES and BROMEDARIES (b). Refusing subjection to the yoke of God's law, they vainly wandered after their own fancies, snuffed up the idolatries and delusions of the Heathen, hurtful and unsubstantial; lustfully traversed all their ways, unsettledly following now, one idol and wicked course; anon, another.

14. They are likened to a THRESHING OX, *with horns of iron, and hoofs of brass* (c). In the time of the Maccabees they did; in the beginning of the millennium, they shall, by the assistance of Heaven, push off, resist, and tread down their opposers.

15. They are likened to WILD BULLS *in a net* (d). How filled with perplexity and rage, when God brought them into the entangling hands of the Assyrians and Chaldeans! With what brutish stupidity, they poured forth their roring complaints! How effectually every at-

(a) Mic. v. 8. Jer. xii. 8. Ezek. xix. (b) Jer. ii. 23. 24.
(c) Mic. iv. 13. (d) Is. li. 20.

tempt to rescue themselves, entangled them more and more! Ah! how like my soul under trouble!

16. They are likened to an **HEIFER** (a). God taught them, by giving them his laws. He *passed over their fair neck*, by encouraging them with prosperity, or by alarming them with adversity. He made *Ephraim to ride*, by strengthening the ten tribes against Judah in the days of Jeroboam the second, and of Pekah the son of Remaliah; or made them *to be rode upon*, by giving the Assyrians power to captivate and oppress them. Judah's *ploughing*, and Jacob's *breaking his clods*, may import the Jews slavery in Chaldea. Their *ploughing wickedness, reaping iniquity, and eating the fruit of lies*, imply their proceeding from evil to worse, and receiving at last the due reward of their crimes; when like *backsliding heifers*, they had long persisted in obstinate apostacy from God.

17. They are represented as *abused, lost, and scattered sheep* (b). Ah how abused, oppressed, and misled by their wicked rulers, and false prophets! How, in their captivity, driven from their pasture in the promised land! scattered one from another! exposed to injuries unnumbered! destitute of order, and without solemn assembling to worship! Once, what a *beautiful flock*, a comely church and nation, cared for, nourished, and protected of God! But, especially since the death of Christ, what a *flock of slaughter* and wo!

18. They are likened to **VIPERS**; **SERPENTS**; **SPIDERS** (c). How full of deathful malice and corruption! How desperately set upon, and crafty in doing mischief! Their idolatrous courses, and laboured schemes of self-preservation, were *a weaving of spiders webs*; might entangle others, but were insufficient for every good purpose. Nay, as *cockatrice eggs, breaking forth into vipers*, infallibly procured their ruin.

19. Particular tribes of Israel are likened to particular **ANIMALS** (d). Judah to a **LION**, because of their distinguished royalty, power, and furious destruction of their enemies. Joseph's seed to a **YOUNG BULLOCK**,

(a) Hos. x. 10. 11. (b) Ezek. xxxiv. 16. Jer. l. 6. 7.

(c) 1st. lix. 5. 6. (d) Gen. xlix. Deut. xxxiii. 17. 21. 22. because

because of their glory, their strength; and their royalty, among the ten tribes. Ah, how changed, when, like *filly doves without heart*, without hope, wisdom, or care, to avoid the destruction and ravage of the Assyrian bands! Issachar to AN ASS for their strength, patience, and labour in husbandry. Dan to A LION'S WHELP and SERPENT, for their daring courage in war, and their craft in destroying their enemies. How like a *lion's whelp*, when leaping to the borders of Bashan, to take Laish! How, in Samson, did they like a *serpent* bite the horse heels, and make the Philistines on their temple, and otherwise, to fall backward! Benjamin to a *ravening wolf*, for their warlike courage, and their readiness to take the prey from their enemies. Naphthali to a *HIND let loose*, because of their kind and lovely behaviour, and their expedition in business. Gad to a LION, because of their daring boldness, and their safe dwelling beside enemies. Ah, how sin changed the condition of those Jews! made them under trouble *roar like bears; mourn sore like doves; hiss as serpents; wail as dragons*; and *enlarge their baldness as eagles*!

20. They are likened to the HAIRS of a man's head (a). How weak and insignificant! The *shaving* or *cutting them off*, imports the killing or carrying them captive; or the unhinging of their church and state by the Chaldeans. The *third part burnt in the midst of the city, pourtrayed by Ezekiel on a tile*, represent about a *third part* killed by famine and pestilence within Jerusalem, during its siege by the Chaldeans. The *third part smitten about with a knife*, represent them who were slain by the Chaldeans. The *third part scattered in the wind*, represent them who were taken captive; a *few of which* being left in the land, and by their going down to Egypt, and thus bringing upon themselves the suspicion of having murdered Gedaliah, Nebuchadnezzar's deputy, provoked the Chaldeans against their brethren, and became a source of *fiery* plagues and trials to them.

21. They are likened to FLOURISHING BOUGHS; LIGN-ALOES; GREEN OLIVES; CEDAR-TREES (b). Plau-

(a) Ezek. v. 1.---4. Jer. xi. 16.

(b) Numb. xxiv. 6. Rom. xi. 15. 17.

ed of God, their nation was long powerful, delightful, useful, and glorious; but, for their sin, how given up at last to the withering and fiery judgments of God! You flourishing kingdoms, *be not high-minded, but fear.* You wild olive Gentiles, who are grafted into God's church in their stead, take heed lest he, who spared not these natural branches, but cut them off, should also not spare you.

22. They are likened to BARREN FIG-TREES (a). Amid their fair, flourishing, and wide-spread leaves of profession, how destitute of good works, even when Jesus was among them! Forty years after his death, his intercession procured the sparing of them, till by his gospel and lesser strokes, he had *digged and dunged about* them. But continuing barren, they were, by the axe of the Roman troops, cut down, and *quickly withered away* under his curse. In more ancient times, were not these carried captive with Jehoiachin as *good figs*, acceptable and useful? and these who continued behind, *bad ones*, unprofitable and hateful?

23. They are likened to a VINEYARD and VINE (b). God gave them the fertile land flowing with milk and honey, the stony and stubborn Canaanites he digged out from before them. The *wall* and *hedge* of his protection and law he assigned them. The *wine-press* of his tabernacle, temple, and ordinances, he built among them. With the *rain* of his oracles, the *dew* of his favours, he watered them. Originally they were a *right seed*; a *choice vine*; the seed of Abraham, Isaac, and Jacob, God's friends, who commanded their households to walk in the way of the Lord; but how sadly they *degenerate into the plant* of a *strange vine*; became like the Heathens around! When much fruit might have been expected from them, they became an *empty vine*; without good fruit, and so only fit for, and exposed to the fiery vengeance of God; *bringing forth fruit to themselves*, seeking their own carnal ends, not the glory of God, in whatever they did. They became a *vine of Sodom*; eminent for pride, luxury, uncleanness, bringing forth

(a) Luke xiii. 6-9. Matth. xxi. 19. Jer. xxiv. 1-6. Ezek. xv. Deut. xxxii. 32. 33.

(b) 16.

wild.

wild grapes of idolatry, murder, and every other wickedness; *four grapes*, that set the teeth on edge; *bitter clusters, grapes of gall*; *wine, the poison of dragons*, and *cruel venom of asps*; sinful courses, infinitely disagreeable to God, hurtful to others, and in the issue ruinous to themselves. Ye Protestant churches, consider these things, and be afraid.

24. They are likened to DEW, and represented as a BLESSING amidst the nations (a). In the apostolic age, the gospel went out from them; was spread among the Gentiles by them. Then, and in the last days, what blessed means they, of refreshing the nations, and converting many to Christ!

25. They are likened to STICKS or STAVES (b). The *joining of two sticks*, denotes the uniting of the posterity of Judah and Benjamin, after their Chaldean or present captivity, with the other ten tribes. The *staff of beauty* is the blessed gospel granted to them; or the glorious constitution of their church and state. The *staff of bands* denotes their mutual affection and harmony. The *breaking of these two staves*, imports God's depriving them of the gospel, and of their ecclesiastic and national state, and giving them up to furious contentions and disorder. The *instruments of a foolish shepherd*, denote the ruinous devices of their leaders and pretended Messiahs; or the oppressive measures of the Romans and others towards them. Lord, these who despise thee, shall be utterly ruined and contemned.

26. They are represented as a CARCASE gathered to by the eagles (c). Separated from God, the life of their soul, and church; apostatised from his quickening truths; destitute of his enlivening grace; how overspread with lothsome and noisome corruption! How detestable to God and his people! How surrounded, sought out, murdered and ruined by the eagle-bannered Roman armies!

27. They are likened to DRY BONES in a valley, revived by means of prophecy (d). During their Chaldean

(a) Mic. v. 7. Is. xix. 24. (b) Ezek. xxxvii. 16---19. Zech. xi. 7. 10. 14. (c) Luke xviii. 34. (d) Ezek. xxxviii. 1. to 14.

captivity, they lived in a low plain country ; they were reduced to a most abject and debased condition. The appearance, the hope, and the desire of their restoration, were almost extinct. But by Cyrus' proclamation, and the influence of Heaven, their graves of distress were opened ; the impediments in their way were removed ; their spirits were animate to return to their country, and resettle their nation. At present their condition is still more wretched, and apparently hopeless : but by the *wind* of the Holy Ghost, and the favourable *breath* of smiling providences, shall God recover them from it. Lord, hasten thy work, that we may see it.

28. They are represented as *REPROBATE SILVER* (a). In Jeremiah's time, and at present, amid all their fair pretences, how useless and unworthy ! Rejected of God, and abhorred of men ! Not purged from their dross of corruption in the furnace of trouble ; but becoming worse and worse !

29. They are likened to *BOTTLES filled with wine* (b). By the Chaldean troops God filled them with calamity, perplexity, and astonishment. And ah ! what *broken bottles* ; whose breaches God alone could heal and repair !

30. They are represented as a *VESSEL, wherein is no pleasure* (c). How wretched, base, and shameful ; their captive state ! How were they defiled with the dung of reproach, contemned, abhorred, and counted as the offscouring of all things !

31. They are likened to an *EARTHEN VESSEL marred in the hand of the potter* (d). How mean their origin ! How curiously God framed them into a church and nation, on the wheel of his providence ! How awfully he at last broke them to pieces in his wrath !

32. They are represented as a *LINEN GIRDLE MARRED, lying in a hole by the river Euphrates* (e). By special covenant care, and worship, God had caused them to cleave to him, as his peculiar people ; but for their sin, he gave them up, to be carried to Chaldea, on the

(a) Jer. vi. 30. (b) Jer. xiii. 12.

(d) Jer. xix.

(e) Jer. xiii. 1-11.

(c) Hos. viii. 8.

banks of the Euphrates, where their glory was marred, and their public worship mostly disused.

33. Jerusalem, their principal city; and Samaria the metropolis of the ten tribes, are represented as MOUNTAINS OR HILLS (a); because they were built on hills; and were conspicuous in glory and wealth.

34. Jerusalem is represented as a *city portrayed on a tile* (b); to signify its contemptible and weak condition, before the Chaldeans took it. The *iron pan* surrounding this portrait, signified God's determinate purpose to punish the inhabitants; and the Chaldeans fixed rage against, and their safe and determined siege of the city. Ezekiel's *lying three hundred and ninety days before this portrait on his left side, and forty on his right, to bear the iniquity of Israel and Judah*, signified that in the Chaldean destruction of Jerusalem, God would have an eye to the Jews continuance for *three hundred and ninety years*, in approving the sin of the ten tribes; and their having grievously rebelled themselves, during *forty years* of Manasseh's reign, or from the thirteenth year of Josiah, to the eleventh of Zedekiah.

35. She is compared to a FOUNTAIN (c). Ah how her inhabitants cast forth and diffused wickedness, through every part of their conduct! and spread evil courses in to the cities and country around!

36. She is compared to a FURNACE (d). How the flaming wrath of the Lord raged against her inhabitants! In her, how he tried and purified his people, and consumed drossy multitudes of wicked men!

37. She is compared to a BOILING POT OR CALDRON (e). In her dwelt the principal wicked men of Judah; and were tormented by the fiery wrath of God, and fury of the enraged Chaldeans. Ah what a *scum* of wicked persons and prevalent crimes was in her! The *face towards the north*, implies, the Chaldeans coming against her from the north. She was *not the caldron* to these carried into captivity, or slain without the walls.

(a) Zech. viii. 3. Amos vi. 1. (b) Ezek. iv. 1.--8. (c) Jer. vi. 7. (d) Is. xxxi. 9. Ezek. xxii. 20. 22. (e) Jer. i. 13. Ezek. xxiv. 3.--14. and xi. 3.

38. She is called a CUP OF TREMBLING and BURNING STONE to her enemies (a). What terror and overthrow did the Maccabees spread among her besiegers and foes! How happy, firm, and fixed, shall be the Jews millennial state! With what oppressing trouble, madness, astonishment, and ruin, shall God smite their opposers, who attempt to exclude them from their ancient land!

39. The Jewish princes are likened to LIONS; and their judges to RAVENING WOLVES (b); because of their fraud, their tyranny, and cruel oppression and murders, especially of the poor and godly. Their *eating the flesh of God's people; slaying off their skin; breaking their bones in pieces*, imply, their taking every method to oppress and deprive them of their substance. Their *not gnawing the bones in the morning*, imports their voracious delight in cruelty; and speedy execution of it without delay.

40. The Jewish governors are likened to a HEARTH OF FIRE *among wood*; and a TORCH OF FIRE *in a sheaf* (c). In the time of the Maccabees, and in the beginning of the millennium, what terror, havock, and ruin, they spread among their opposers!

41. Uzziah and Hezekiah are represented as FURIOUS SERPENTS (d). With what fury and dispatch did their troops attack, terrify, and destroy the Philistines!

42. Zedekiah is called the BREATH of the Jews nostrils (e). Him they expected to be a distinguished means of their preservation and comfort, whether in Judea or Babylon. But ah how disappointed, when he fell into the hand of the Chaldeans, a fugitive! — On every earthly thing, write, my soul, disappointment, vanity, and vexation of spirit.

43. Pekah king of Israel, with his ally Rezin king of Syria, are called the TAILS of smoking fire-brands (f); to represent their weakness; the vanity of their impotent fury and purposes against Judah; and the near approach of their ruin.

44. Zerubbabel, Nehemiah, and other rulers and

(a) Zech. xii. 2. --- 4. (b) Mic. iii. 2. 3. Zeph. iii. 3.
 (c) Zech. xii. 6. (d) 1st. xiv. 29. (e) Lam. iv. 20. (f) 1st. vii. 4.
 helpers

helpers of the Jews; are the four laborious, though mean-like CARPENTERS, that frayed away the HORNS (a), the Samaritans, Ammonites, Arabians, Syrians, and others, who harassed the Jews after their return from Babylon.

II. Of the Egyptians.

1. The Egyptians are compared to a FLY (b); alluding to the swarms of flies in their country; and for their number, their swift march, and troublesome annoyance.

2. They are likened to a FAIR HEIFER (c). In the days of Pharaoh necho, how glorious and flourishing their kingdom! how great their prosperity and wealth! but how quickly destruction came! Pride goeth before destruction, and an haughty spirit before a fall.

3. They are likened to FISHES (d). Among the streams of the Nile they resided; great was their number, their stupidity, and readiness to oppress their inferiors. Their *sticking to their king's scales*, imports their faithful cleaving to his interest in peace and war: or perhaps, their obstinate rebellion against Pharaoh-hophrah.

4. They are likened to SERPENTS (e); to denote the abject state to which the Chaldeans, and their own civil war in the reign of Pharaoh-hophrah, reduced them; and their mournful howling over their condition.

5. They are likened to a FOREST (f). How surprising the number of their cities; and of the inhabitants! How flourishing a long time their prosperity! How exposed to, and at last consumed, by the fire of God's wrath!

6. They and their king are likened to BROKEN REEDS (g). How insufficient and untrusty helpers! Instead of assisting the Jews against the Assyrians or Chaldeans, according to promise and expectation; they rather *run into their hand*, by promoting their ruin.

7. Their country is called an IRON FURNACE; and

(a) Zech. i. 20. 21.

(b) Is. vii. 18.

(c) Jer. xlvi. 20.

(d) Ezek. xxix. 3.---5.

(e) Jer. xlvi. 22.

(f) Jer. xlvi. 24.

(g) Ezek. xxix. 6.

HOUSE OF BONDAGE (a). What terrible torment, cruel slavery, and murder, the Hebrews here sustained !

8. Their king is represented as an **EAGLE** *with great wings and many feathers* (b), because of his extensive power and dominion over many tribes. Zedekiah king of Judah entering into a league with him against the Chaldeans, *is the vine turning towards him, to be watered by him.*

9. He is represented as a **DRAGON**; a **LEVIATHAN**; a **CROCODILE** (c). Among, and about the streams of Nile, haunted by these creatures, he ruled. And how distinguished his terribleness, cruelty, and power to defend himself, and hurt others !

10. Pharaoh-necho is represented as a **NOISE** *passing at the time appointed* (d). Notwithstanding of his haughty boasting, noisy preparation, and furious march against the Chaldeans at Carchemish by the Euphrates, he and his mighty host were quickly routed, and put to a most shameful flight.

III. Of the Assyrians.

1. The Assyrians are compared to **EAGLES** (e). With what rapidity did they come up, to ruin the ten tribes ! and to harass and waste the kingdom of Judah !

2. They are likened to **LIONS** (f). With what noise, terror, irresistible force, and bloody cruelty, they, under Pul, Tiglath-pileser, Shalmanezar, Sennacherib, and Esarhaddon, wasted, conquered, and murdered, the nations around them !

3. They are compared to **BEEES** (g) ; alluding to the multitude of *bees* in their country ; and because of their number, their noise, their desperate rage, and tormenting cruelty ; and their ready answering the Lord's invitation to punish the nations.

4. They are likened to an **EAST WIND** (h). From the east they invaded the nations. What deceitful and

(a) Jer. xi. 4. Exod. xx. 2. (b) Ezek. xvii. 7. (c) Psal. lxxiv. 14. Is. xxvii. 1. Ezek. xxxii. 2. (d) Jer. xlv. 17. (e) Hos. viii. 1. (f) Is. v. 29. (g) Is. vii. 18. (h) Hos. xii. 1. and xiii. 15.

unsubstantial helpers! what sweeping, blasting, and destructive enemies to men!

5. They are called the *WATERS of the river, strong, and many* (a). On the banks of Euphrates, and Hiddekel, or Tigris, they resided. How numerous, noisy, powerful, and prevalent! Their *passing through the breadth of Immanuel's land, and reaching even to the neck*, signifies their rendering themselves masters of the whole kingdoms of Israel and Judah; Jerusalem alone excepted, which was left alone in the midst of the land, as a cottage in a garden of cucumbers.

6. They are likened to a CEDAR and CHESNUT-TREE (b). For some ages, how great and flourishing the glory and wealth of their empire! how high and soaring their power and pride! what multitudes of nations and persons lived under the wide-spread shadow of their authority and protection!

7. The Assyrians, or other nations, enemies of Israel, are likened to a SHIP or GALLEY (c). They are curious in their form; move on the sea of this world; are tossed with the storms of adversity. Kings, and other chief rulers, are the *masts* and mariners; princes and inferior rulers are the *tacklings*; their armies are the sails and oars. The Assyrian army had their *tacklings loosed*, when most of their commanders were cut off. They could not strengthen the *mast*, by assisting their king Sennacherib. They could not spread the sail, the most of their troops being cut off before Jerusalem.

8. They are called God's ROD and AXE (d). By them he scourged and cut off many kingdoms. By them he cut down the barren tribes of Israel, and carried them into captivity; and severely corrected the hypocritical ones of Judah and Benjamin. How unreasonably they magnified themselves against God their manager, and ascribed their conquests to themselves!

9. They are called an *hired RAZOR, shaving the beard and the feet* (e). With rich spoils, God hired them, to punish and destroy the sinful nations: and by them, especially in Israel and Judah, he cut off multitudes, small and great.

(a) Is. viii. 7. 8.

(b) Ezek. xxxi. 2.

(c) Is. xxxiii. 21. 23.

(d) Is. x. 5. 15.

(e) Is. vii. 20.

10. They are likened to FUEL (*a*). Having by them punished the nations, God cast them into the destructive flames of his vengeance, till their nation was consumed; and by a fiery plague he cut off Sennacherib's army before Jerusalem.

11. That army is likened to a DREAM, and NIGHT-VISION (*b*). Amid their expectations to do mighty things, God's wrath discovered their insignificance, and reduced them in an instant to almost nothing.

12. Perhaps Sennacherib their king, is called LEVIATHAN; *that strong and piercing serpent* (*c*); for his distinguished pride, power, and terrible appearances. But is not rather the Egyptian king, or Antichrist, there spoken of?

IV. Of the Chaldean empire.

1. The Chaldean empire is likened to a DESTITUTE WIDOW (*d*). At last, how her glory faded! how mournfully bereaved of her kings, armies, power, and wealth! How was the city Babylon burnt, harassed, enslaved, and finally reduced to a desert!

2. It is compared to a LION, *with eagle's wings* (*e*); because of their noise, their bloody cruelty, their irresistible boldness, fury, and might; and for their rapid success in conquering the nations around. What terrified multitudes readily submitted, and craved their shadowing protection, till the Medes and Persians ruined it.

3. It is perhaps compared to a CHARIOT *with red horses, issuing from between mountains of brass* (*f*). Notwithstanding difficulties unnumbered, their forces, according to the settled purposes of God, extended their power; and by bloody conquests, destroyed and enslaved the nations.

4. It is called a GOLDEN HEAD, and GOLDEN CUP; and Babylon, its metropolis, a GOLDEN CITY (*g*). Astonishing was the glory, wealth, and power of it. How wide-spread their dominion! By them, how fear-

(*a*) Is. xxx. 27.---33. (*b*) Is. xxix. 7. 8. (*c*) Is. xxvii. 1.
 (*d*) Is. xlvii. (*e*) Dan. vii. 4. (*f*) Zech. vi. 1. 2. (*g*) Dan. ii.
 32. Jer. li. 7. Is. xiv. 4.

fully God measured out the wine of his wrath to the nations ! and caused them to drink it !

5. It is called God's BATTLE-BOW, or AXE ; the HAMMER of the whole earth (a). By these Chaldeans, God fought against, conquered, and broke in pieces, the most of the then principal nations on earth.

6. It is called God's THRESHING ; and the CORN of his floor (b). What fearful vengeance seized it, by the Medes and Persians ! Where is now their glory and power ! is it not threshed out ? Mighty Babylon, destroying mountain, conspicuous and overwhelming destroyer, how now threshed to the dust ! razed to the foundation ! rendered a *burnt mountain* ! a heap of rubbish ! and habitation of wild and venomous beasts !

7. The Chaldean troops under Nebuchadnezzar, are likened to WATCHERS of a field (c). Carefully they watched at the siege of Jerusalem ; apprehended such as fled from the city ; and execute judgments upon them.

8. They are represented as FISHERS ; HUNTERS ; and FOWLERS (d). How earnestly they laboured for the destruction of men ! hid snares, digged pits, and pursued for their life ! And ah ! how they sacrificed to their own net ; imputing their warlike success, not to God's providence ; but to their own crafty plots, and vigorous efforts !

9. They are represented as SIX MEN, armed with slaughter-weapons, and directed by one clothed in linen (e). Armed with Jesus' righteous permission, and with weapons of war, they, under his direction and rule, entered the Jewish temple, slew the princes and rulers ; but spared most of the godly, who mourned over the sins of their people.

10. They are compared to SERPENTS (f). How noted their craft ! inveterate their rage ! cruel and certain their murder ! — Ah ! how hath sin changed men, into the likeness of the old serpent, the devil !

11. They are likened to an EAST WIND ; a DRY WIND from the wilderness ; and a WHIRLWIND (g). From the regions east of Judea they issued ; and with

(a) Jer. li. 20. and l. 23.

(b) Is. xxi. 10.

(c) Jer. iv. 16.

(d) Hab. i. 15. — 17.

(e) Ezck. ix.

(f) Jer. viii. 17.

(g) Hab. i. 9. Jer. iv. 11. 13.

astonishing rapidity, and irresistible force, they spread trouble, blasting, and ruin, among men.

12. They are likened to CLOUDS (a). How numerous their body! how exalted their power! how rapid their march! and terrible their aspect! what dreadful means of divine wrath, to the nations around!

13. Nebuchadnezzar, their distinguished monarch, is likened to a great EAGLE with long wings, and full of feathers (b). How great his power! how extensive his authority! how distinguished his ability, to protect his subjects! His various colours, denote the diversified laws and customs of his empire. His coming to Lebanon, cropping off the top of a cedar, and carrying it into a land of traffic, and city of merchants, signifies his invading Judea by the way of Lebanon; and carrying off Jehoiachin, and other princes of Judah, to Babylon, his wealthy metropolis. His taking of the seed of the land; planting it by great waters; and making it a vine of low stature, bending her branches towards him; signifies his taking Zedekiah, causing him to swear subjection, and constituting him his tributary deputy, or king of Judah.

14. He is likened to a LION, WOLF, and LEOPARD (c); because of his power, authority, courage, craft, covetousness; and his terrible and barbarous harassing and murdering of the nations.

15. He is compared to a large and shadowy TREE, cut down by order of the heavenly watchers (d). Great indeed was his glory, power, and authority. Multitudes of men submitted to him, and shared his protection. But after long prosperity, how wrathfully cut down for his wickedness! seven years deprived of his reason and government!

16. The Chaldean monarch is represented as the LUCIFER, or morning star fallen from heaven (e). How bright the glory of Nebuchadnezzar! how powerful his influence on earth! At first, how splendid the power and brightness of Belshazzar! but ah, how wretched his last end! how deprived of his dignity, his authority,

(a) Jer. iv. 13. (b) Ezek. xvii. 3.—6. (c) Jer. v. 1.—9.
(d) Dan. iv. 10.—17. (e) Is. xiv. 12.

and grandeur, and cast out as an abominable and base person !

V. Of the Persian empire.

1. The Persian empire is likened to a BEAR raising up himself on one side, having three ribs in his mouth, and bid arise, and devour much flesh (a). Though less wealthy, strong, and glorious at first, than the Chaldean ; with much craft, sagacity, and bloody cruelty, was it settled and maintained. Multitudes of nations were torn, conquered, and reduced by it. Towards the west-side, it especially raised and exerted itself ; conquering and spoiling the three wealthy kingdoms of Lydia, Babylon, and Egypt.

2. It is represented as a two-horned RAM, pushing northward, southward, and westward, till furiously destroyed by a he-goat (b). Consisting of the two kingdoms of Media and Persia, it made extensive conquests towards the airts mentioned, and became an empire, containing an hundred twenty and seven provinces, till the furious Greeks overturned and ruined it.

3. It is perhaps represented as a CHARIOT with black horses, issuing from between mountains of brass (c). According to the purpose of God, and maugre all opposition, was it established. — At first, the Persians were strong, and warlike ; under Cyrus, terrible to the nations ; under Cambyfes, and some others, troublesome to the people of God. Their going out into the north country, may denote their conquest of Chaldea northward of Judea ; and of Lesser Asia ; and their invasions of Greece. In this they quieted God's spirit, as they execute his judgments, and made his wrath to rest on Babylon.

4. It is compared to a BREAST AND ARMS OF SILVER (d). With distinguished prudence, alert activity, noted bravery, and no small humanity, did Cyrus found it ; and render it noted for wealth and grandeur, the power of the Medes and Persians being unite.

5. King Cyrus is represented as a RAVENOUS BEAST

(a) Dan. vij. 5.

(b) Dan. viii. 3. 4.

(c) Zech. vi. 3. 6.

(d) Dan. ii. 32.

from the east (a). From the east he marched against Chaldea; and with amazing terror and success, ravaged and conquered the nations, to the west of his country.

6. He and Nebuchadnezzar are called God's SERVANTS (b). Signally he raised them up, and employed them to execute his work among the nations; and with the spoil, he richly rewarded their labour.

VI. Of the Grecian empire.

1. The Grecian empire is represented as a *winged and four-headed* LEOPARD (c); to denote the craft, rapidity, and violence, wherewith Alexander founded it; and to mark out the division of it, after his death, into the four principal kingdoms of Egypt, Syria, Asia the Less, and Greece.

2. It is represented as a *horned* HE-GOAT, *that without touching the ground, run, trode down, and stamped to pieces, a two-horned pushing ram* (d); to mark the rapidity and force wherewith the Greeks, under Alexander, marched into Asia; attacked, conquered, and broke to pieces, the proud and pushing Medo-Perſian kingdom. This goat's *notable horn between his eyes*, is Alexander the Great, as attended with his prudent and sagacious generals. *This broken, four came up in its stead*; he cut off by an untimely death; his empire was divided into four principal sovereignties; and himself succeeded by four chief princes, Ptolemy in Egypt, Seleucus in Syria, Antigonus in Lesser Asia, and Cassander in Macedonia and Greece. *The little horn which sprung from one of these, and waxed great and strong towards the south, east, and west, and magnified himself against God and his saints*, is Antiochus Epiphanes, a descendant of Selcucus, a very contemptible person, who craftily got into the throne of Syria; defeat the Egyptians on the south; subdued the Medes, Persians, and Armenians on the east; and reduced part of Lesser Asia, with Judea, on the west; and finally, insulted the Jewish temple, abolished the daily sacrifice, set up an image of Jupiter in the sanctuary,

(a) H. xlv. 10. (b) 1st xlv. 1. Jer. xxvii. 6. (c) Dan. vii. 6.
(d) Dan. viii. 5. -14.

commanded the Jews to eat swines flesh, and murdered such as refused; till, at last, he was fearfully destroyed of God.

3. It is perhaps represented as a CHARIOT, with *white horses going after the black horses (a)*; to denote Alexander's kindness to the Jews; his rapid victories and conquest, while he attacked and pursued the Persians, and took from them the very countries they had wrested from the Chaldeans.

4. It is compared to a BELLY and THIGHS of *brass (b)*. Without distinguished wealth, the Greeks were exceeding courageous, hardy, brave, and invincible, but too oft intemperate and drunken. Soon after Alexander's death, it was formed into two thigh-like sovereignties of Syria on the north, and Egypt on the south; between which there were manifold bickerings, till, as related by Daniel, chap. xi. both were swallowed up by the Romans.

VII. *Of the Roman empire.*

1. The Roman empire is represented as a DRAGON; as an exceeding TERRIBLE *beast, very different from others, having iron teeth and brazen nails; treading down and devouring every thing it found (c)*. Not in the form of an absolute monarchy, like the Chaldean, Persian, and Grecian, but of a commonwealth, it was settled; and with astonishing terror, force, cruelty, craft, and murder, it conquered and enslaved the most part of the then known world.

2. It is represented as a BEAST with *seven heads and ten horns (d)*. Successively it had seven forms of government, of *kings, consuls, dictators, decemvirs, tribunes, emperors, popes*. Its metropolis was built on seven hills; and at last the empire was divided into ten kingdoms.

3. It resembles a CHARIOT with *grizzled and bay horses going towards the south (e)*. They especially pushed their conquests southward, in Asia and Africa; ravaged and conquered the promised land; and from the

(a) Zech. vi. 3. 6. (b) Dan. ii. 32.] (c) Dan. vii. 7. 2.
(d) Rev. xviii. 3. (e) Zech. vi. 3. 6. 7.

north did the Goths, Huns, and Vandals, march to and fro, in ravaging and ruining this empire.

4. It is represented as LEGS OF IRON, *with feet and toes of iron, mixed with miry clay (a)*; to denote their lasting courage, strength, and warlike success; its division into the eastern and western empire; and its final division into ten sovereignties; which, composed partly of Romans, and partly of Barbarians, never rightly incorporate together; nor could display the ancient vigour and might.

VIII. Of Tyre.

1. Tyre is called the CROWNING CITY (*b*). How astonishing her wealth! how honoured and powerful her merchants! what amazing pomp, grandeur, and ornaments, were therein used!

2. Their king is called a *covering CHERUB (c)*. He was the glorious and royal protector of his subjects. He *had been in Eden the garden of God*; had lived amidst the utmost plenty, pleasure, and safety. He *was covered with precious stones, walked up and down among stones of fire*. He had his crown, his clothes, his palace, most richly adorned, with precious and sparkling jewels. Amid all this glory, O Jesus, how much inferior to thee!

IX. Of the Saracens.

1. The Saracens resemble the LOCUSTS and SCORPIONS in the vision of the fifth Apocalyptic trumpet (*d*). Sprung from the smoke of the bottomless pit, animate with the most absurd delusion, and under the standard of Mahomet, that infernal and destroying agent, they, especially for an hundred and fifty years, or five prophetic months, from A. D. 612. to 762. spread the most shocking ravage, torment, desolation, and delusion, through many of the most populous countries, and rendered the lives of multitudes their burden; but were not permitted to undo any of God's chosen saints, or ravage Savoy and Piedmont, where many of them were hid.

(a) Dan. ii. 33.
(d) Rev. ix. 1.---11.

(b) IC. xxiii. 8.

(c) Ezek. xxviii. 13. 14.

X. Of the Turks.

1. The Turks are likened to FOUR ANGELS once bound, but under the sixth trumpet loosed from the river Euphrates, that for a year, a month, a day, and an hour, they might destroy the third part of men (a). Restrained of God; restrained by the warlike expeditions of the European Christians to the Holy Land, their four sultanies or kingdoms long subsisted, near to the Euphrates. Terrified at the invasion of the Tartars under Jengiz-Chan, Soliman-Shah, the founder of the Othman race, with his three sons, attempted to pass the river to the westward. He was drowned, and two of his sons returned. Ortogrul the third, with his three sons, sometime after passed it, and settled in Armenia. In 1281, he began his conquests on the Christians, in the taking of the city Kutah in Asia. Thence forward, for 391 years, till the taking of Caminick from the Poles, in 1672, they, with a multitude of cavalry, and terrible fire-arms, made fearful havock of apostate Christians, and others, in Asia, Africa, and Europe.

2. The Turkish and other Mahometan powers, are likened to the river EUPHRATES (b). At present, they impede the conversion of the eastern nations to Christ; but in a little, they shall be dried up; shall have their power brought low, and their delusion abolished; that the kings, and kingdoms of the east, may be turned to the Lord.

S E C T. III.

Of metaphors respecting armies and their officers.

1. **A**RMIES are compared to EAGLES, or like ravenous fowls (c); because of their far, their swift, and destructive marches; their delighting in ravage and blood; and their sagacious discerning, and careful improving of opportunities, to do mischief.

(a) Rev. ix. 13.---20.
49. Luke xvii. 34.

(b) Rev. xvi. 12.

(c) Deut. xxviii.

2. They

2. They are likened to LIONS, and similar wild beasts (a). How dreadful their noise! their power! their terrors! How furiously they seize and destroy what comes in their way! and how terrible the yelling of their wounded!

3. They resemble SWARMS OF BEES (b). How easily excited to their enterprize! How regularly they obey and follow their commanders! How desperately they sting, torment, and trouble, their opposers! How madly disposed to hazard their life, to revenge a trifling injury! And sometimes how easily routed!

4. They are likened to swarms of FLIES; LOCUSTS; GRASSHOPPERS; CATERPILLARS (c). How numerous and annoying! How sadly they waste and harass the countries they invade! How wide and quick they spread torment, havock, and ruin!

5. They are compared to FLOCKS OR HERDS (d); because of their number, their order of marching, and wasteful influence. Their officers are the *shepherds*, who lead, govern, and provide for them. Lazy and enriched soldiers, are the *fat bullocks*.

6. They are likened to a FOREST (e), for their visibility and multitude. Their captains are the *choice trees* and *top branches*. How oft is the destructive fire of divine wrath kindled among them, to burn many of them out of life, and into the lowest hell!

7. They are compared to FLAMES of fire (f). How terrible and furious! How hard to be resisted! How unmercifully they spread horror and ruin! How rapidly they invade a country, consume its product, and murder its inhabitants!

8. They are likened to WIND; WATERS; RIVERS; FLOODS (g). How powerful! terrible! mischievous! numerous! and hard to be resisted!

9. They are represented as a WING (h). How rapid their march! How sweeping their influence! And how protecting their power and favour!

(a) Jer. li. 38.

(b) Psal. cxvi. 12.

(c) Nah. iii. 15.

(d) Jer. vi. 3.

(e) Is. x. 18, 19.

(f) Jer. xlviii. 45.

(g) Is. xxviii. 2.

Dan. xi. 22.

(h) Dan. ix. 27.

S E C T. IV.

Of metaphors respecting families, and their members.

1. **A** Family is called a HOUSE; a TABERNACLE (*a*). Here we dwell together in houses or tents. Like houses, they oft need new repairs. One generation cometh, and another goeth away. Like tabernacles, they are easily destroyed or changed.

2. In our translation, a husband is represented as a COVERING of the eyes (*b*), as he protects the person, chastity, and concerns of his wife. But might not the words rather be translated, to suggest, that the *thousand pieces of silver* given to Sarah by Abimelech, were to buy veils for her and her maidens? Truly, O Jesus, it is thine to cover my eyes, my conscience, and my *all*.

3. A good wife is represented as a BUILDER of her house (*c*). Not only she readily builds it up with children; but in every respect, promotes the welfare and prosperity thereof. But the foolish *plucketh it down*; mars the peace and prosperity thereof. Thrice happy, that my hands cannot pluck down the Lord, who is my habitation!

4. A wife is represented as a FRUITFUL VINE (*d*). Frail, and subject to many infirmities, she brings forth an amiable increase of children. Her cleaving to the sides of her husband's house, implies her keeping at home; not given to idle gadding, or wasteful diversion; nor to creep into her neighbours houses, as a busy-body. Lord Jesus, how far am I from so cleaving to my proper work!

5. A wife is likened to a LOVING HIND, and PLEASANT ROE; a HEIFER, a LAMB (*e*); because of her agreeable comeliness; loveliness; kind affection; and delightful company.

6. She is compared to a FOUNTAIN (*f*). What a pleasant source of comfort and usefulness to her family,

(a) Prov. xiv. 1. 11.

(b) Gen. xx. 16.

(c) Prov. xiv. 1.

(d) Psal. cxxxviii. 3.

(e) Prov. v. 19.

(f) Prov. v. 13.

is a good wife! And what an agreeable mother of children, that, like *streams*, may be dispersed abroad!

7. She is a **GOOD THING** (*a*). An eminent blessing to her husband, children, and servants; and he that hath a good wife, has obtained a signal favour of the Lord.

8. She is called the **DESIRE OF THE EYES** (*b*); because of the delight men take in seeing, and in connection with, their beloved wives. Surprising! O Jesus, are thy heart and eyes on me continually!

9. A good wife is represented as a beautiful **ORNAMENT** (*c*). She brings credit and honour to her husband and family. O were I so to Christ!

10. A bad wife is likened to the **WIND** (*d*); because of her unsettled humour; her noisy, boisterous, and troublesome conversation: and as the wind, and the ointment on a man's hand, will discover itself; so, notwithstanding of her husband's care, will she discover her infirmity and shame.

11. A contentious wife resembles a **CONTINUAL DROPPING** (*e*). Perpetually she will be harassing her husband and family with her scolding and strife. Better dwell in a corner of the wilderness, than live with her in a palace.

12. A bad wife is **ROTTENNESS to her husband's bones** (*f*). Either she wickedly seduces him, to sow to the flesh corruption, and so pine away in his iniquity: or her troublesome behaviour burdens his spirit and hastens his natural death. Thrice happy, O Jesus, that wicked I cannot be rottenness to thee!

13. Children are likened to **PLANTS, and OLIVE-PLANTS**, around their father's table (*g*). How pleasant, when they keep their due order! What a promising appearance of joy, honour, and support, to their parents! But ah, how oft death quickly cuts down the plants! or sin withers them!

14. Children are compared to a **LAMP OR COAL** (*h*). Lighted into life by means of their parents, how they tend to the comfort of families; the promoting of warm

(*a*) Prov. xviii. 22.

(*b*) Ezek. xxiv. 16.

(*c*) Prov. xii. 4.

(*d*) Prov. xxvii. 16.

(*e*) Prov. xix. 13.

(*f*) Prov. xii. 4.

(*g*) Psal. cxxviii. 3.

(*h*) 2 Sam. xiv. 7.

affection! How, with their shining light, they are a lasting honour and renown to their parents!

15. They resemble *STREAMS of water dispersed in the streets* (a). How delightful and comely to see them in the streets at their lawful employment, or innocent diversion! Ah, O Fountain of living waters, how oft they run, and twine about our heart, and steal away our love from thee!

16. They are represented as *ARROWS of strong men* (b). What a protection and defence to their parents and families! But let my great armour be of God.

17. They are represented as the *HERITAGE and REWARD of God* (c). He bestows them upon parents; and to him should they gratefully dedicate them as his property, and train them up in his service.

18. They are represented as a *CROWN* to their fathers (d). How honourable to be the regular means of producing instruments to glorify God, and vessels to receive his redeeming mercy! Lord, may mine be such.

19. Daughters are represented as *polished CORNER-STONES* (e). What comeliness and beauty they often possess! What useful means of order and connection between families! Am I a daughter of heaven's King, all-glorious within, and my clothing of wrought gold!

20. Brethren are *born for adversity* (f). Chiefly in trouble, they ought to sympathize with, counsel, comfort, assist, and support, one another.

21. Brethren offended are like to a *WALLED CITY* (g), because of the difficulty there is to reconcile and appease them. And *their contentions are like the bars of a strong castle*, not easily broken up, and removed.

(a) Prov. v. 14.

(b) Psal. cxxvii. 4.

(c) Psal. cxxvii. 3.

(d) Prov. xvii. 6.

(e) Psal. cxliv. 12.

(f) Prov. xvii. 17.

(g) Prov. xviii. 19.

B O O K III.

Of metaphoric representations of things.

C H A P. I.

Of metaphors respecting God's purpose, and providential execution of it.

S E C T. I.

Of God's purpose.

1. **G**OD's purpose is represented as a *counsel* (a). O the depth of divine wisdom that shines in it! Without deliberation, such as ours, how exactly are all matters, means, and ends, therein connected! Surprising! did JEHOVAH consult for the endless welfare of thoughtless, wicked, worthless ME!

2. It is called his PLEASURE, and *good pleasure* (b). His sovereign will is the cause and rule of it. And O his ever-fixed delight in the thoughts of his heart! Were thy delights, O JEHOVAH, with ME! and shall mine not be with THEE!

3. It is represented as a DETERMINATION and DECREE (c). By his absolute authority are form, circumstances, and limits, immutably fixed, for every person, property, and even.

4. It is represented as KNOWLEDGE, FOREKNOWLEDGE (d). Therein, creatures have any existence, God had the most exact view of their nature and circumstances.

5. It is represented as MOUNTAINS OF BRASS, *from between which four chariots issue forth to move in the earth* (e). How firm, unchangeable, infallible, glo-

(a) Is. xlvi. 10.

(b) Eph. i. 11.

(c) Acts iv. 27-28.

(d) Acts xv. 18.

(e) Zech. vi. 2-7.

rious, and pure ! And from it do all the chariots of ministers, angels, monarchies, and providences, go forth to execute its contents.

6. It is represented as a FOUNDATION (a). How wisely laid ! How sure, fixed, and immoveable ! How it supports, regulates, and adorns all God's works ! What endless structures of creation and providence are built upon it ! Hail, my happy soul, amidst all thy fleeting changes, thy foundation laid by the wisdom and love of God stands sure, having this seal, *The Lord knoweth them that are his*. Let me therefore, who name the name of Christ, depart from iniquity.

7. It is represented as a BOOK (b). There every creature's form and case, every event, is orderly and particularly fixed. Every person's eternal state is particularly ascertained. The purpose of election is a *book of life* ; there the persons, means, matter, and end, of mens everlasting life, are fixed. It is called the *Lamb's book* ; because we are chosen in, and saved by Christ. O to see my name written in heaven !

8. The divine purpose respecting angels and men, is called a PREDESTINATION OR FORE-APPOINTMENT (c). Therein each is personally and immutably appointed to everlasting happiness or misery, before the foundation of the world ; and every means conducive to these ends, so wisely and infallibly fixed, as no way interferes with their own free will.

9. The divine purpose, as relating to men appointed to everlasting life, is termed a FOREKNOWLEDGE, ELECTION, or CHOICE (d). In themselves, they were equally mean and unworthy as others ; but God, in his mere sovereignty, took notice of them, favoured, acknowledged for his, and separate them from others, to be a peculiar people to himself.

(a) 2 Tim. ii. 19.

(b) Psal. cxxxix. 16.

(c) 1 Thess. v. 9.

(d) Rom. viii. 29. and xi. 5.

S E C T. II.

Of providence.

1. **P**ROVIDENCE is represented as God's FACE (a). Therein he discovers his glory. By prosperity, he *lifts up his countenance*, and smiles. By heavy judgments, he frowns, and *causes men to perish at the rebuke of his countenance*. By his watchful care, his eyes run *to and fro*, to shew himself strong in the behalf of such as fear him. By the *breathing* of his powerful influence, he quickens and restores; and by the angry *blast of his nostrils*, are men consumed.

2. It is represented as God's WAY; PATH; GOINGS; and FOOTSTEPS (b). Herein with pleasure he displays his power, and gradually fulfils his purpose. He *comes* to men, to relieve, comfort, and punish them. He *turns away* from men, by desertion, or by forbearing to punish. His *way is in the sea*, and his *footsteps not known*; when it is hard to understand the nature and tendency of his providence; or see his perfections displayed therein. His *paths drop down fatness*, when providences concur to our comfort; or when the clouds pour down their refreshing and nourishing dew and rain. To *look after God*; or *see his goings*, is, with reverence, attention, and delight, to observe, consider, and remember the works of God.

3. God's providence is compared to CLOUDS (c). How lofty; marvellous; and incomprehensible! How pregnant with events! How swift and divinely directed the motions! To the wicked, how terrible the influence, and sometimes the appearance! To the saints how refreshing and fructifying! When I see the most black, dismal, and lowering providences of God, gilded with the *rainbow of his covenant*, or his *Sun of righteousness*, how reviving and restoring to my heart! THEN am I also among the prophets; know that all things shall work together for my good. Providence is compared to a white

(a) Jer. xxi. 10. xcvii. 2.

(b) Psal. lxxvii. 19.

(c) Is. xix. 1. Psal.

cloud, to denote its purity, righteousness, glory, and comeliness; to a *thick* or *dark cloud*, to represent its mysteriousness, terribleness, and perplexing influence.

4. It may be compared to CHARIOTS (a). Thereby, God, with pleasure and pomp, as it were, traverses the world; orders affairs; defends, bears, and supports his people; treads down, and triumphs over his enemies. It resembles *four chariots*, as it reaches to every circumstance, in every end of the earth. That with *red horses*, may denote its awful, bloody, and destructive scenes; that with *black*, its terrible, confounding, and perplexing dispensations; that with *white*, its smiling dispensations, as succeeding the most awful; that with *grizzled and bay horses walking to and fro in the earth*, its mixed dispensations of mercy and judgment, observable in every place and circumstance. What if the *first* relate to the period of persecution after Christ; the *second* to the Antichristian; the *third* to the Millennium; and the *fourth* to the lukewarm period before the last judgment?

5. It may be compared to WHEELS (b); to represent the quick and easy motion; the mysterious nature and frequent changes thereof. How quickly it humbles the lofty, and exalts such as are low! Like the wheels of a machine, how exactly it regulates all things in nature! These wheels having *four faces*, may mark out providence, as respecting all the ends of the earth; and as exercised with great tenderness, patience, knowledge, and power. Their *uniform likeness*, imports the uniform tendency of providence. Their appearance as of *a wheel within a wheel*, imports its mysterious and intricate conduct. The *height of their rings, and their being full of eyes*, may signify the tremendous nature of, and the infinite knowledge discovered in, providence.

6. It resembles DEEP FLOODS (c). How mysterious and unsearchable! How powerful and irresistible! What an inexhaustible comfort to the godly! What a bottomless gulf of misery to the wicked!

7. In respect of the righteousness therein displayed, it

(a) Zech. vi. 2.—7.

(b) Ezek. i.

(c) Psal. xxxvi. 6.

resembles *great MOUNTAINS* (a). How firmly! how conspicuously God displays and prosecutes equity and holiness, in every part of it! How justly he therein lays bars in the way of his enemies! and affords agreeable pasturage, prospect, and shelter to his chosen sheep! *His faithfulness therein reaches the clouds*; every dispensation fulfilling his word, what clear, extensive, and lofty discoveries are made thereof!

8. It resembles a *LADDER reaching from heaven to earth, with the Lord at its top, and angels ascending and descending its rounds* (b). Managed and inspected of God, it extends to all things above and below; and many, if not most, of its dispensations, are angels employed to execute.

CH A P. II.

Of metaphors respecting God's covenants with man.

S E C T. I.

Of the covenant of works.

1. **T**HE covenant of works made with Adam, and all his seed in him, is called a *LAW* (c). It comprehended the whole duty of man; was enforced with divine authority; was not an agreement betwixt equals, but enjoined by God to man as his subject. It is called a *fiery law*. Amid fiery flames, it was published from Sinai; it occasions fiery rage in our heart against God; and worketh for us, a fiery and everlasting ruin. It is a *law weak through the flesh*, as by reason of our corruption, it cannot justify or save us. It is a *law of sin and death*, as by it the offence abounds; and sin reigns unto death, temporal, spiritual, and eternal.

(a) Psal. xxxvi. 5, 6.
19, 20.

(b) Gen. xxviii. 12.

(c) Rom. iii.

2. It is represented as a RIGID MASTER (*a*). How extensive and hard its requirements of us! Without affording or allowing us any spiritual strength or nourishment, it demands, we should perfectly fulfil its precepts, holy, just, and good, spiritual, and exceeding broad; and satisfy its unbounded penalty for our past offence. If we continue not in all things commanded; if we constantly keep it not in every point and degree; it curses us to endless misery; and employs our conscience to condemn, lash, and torment us. Ah, Jesus, how long I foolishly preferred this hard bondage, to thy easy yoke, and light burden!

3. It is represented as a HUSBAND (*b*). Solemnly were we married to it in Adam. Heartily we approve the match, going about to establish our own righteousness; notwithstanding of its rigour, notwithstanding of the danger attending our connection with it, how desperately we cleave thereto, live under it, and pretend attempts to fulfil it, till Jesus, applying to our conscience his law-magnifying righteousness, renders it *dead to us*, destitute of all power to condemn or hurt us; and us *dead to it*, freed from relation to it, love of it, or delightful attempts to serve it! Better, my soul, dwell with a brawling woman in a strait house, than with this husband in a wide palace of outward prosperity. Flee therefore to Jesus; tarry not, lest thou be consumed. Avoid this broken law; pass not by him; glean never in his field; come not near the door of his house.

4. It is represented as a PREGNANT WOMAN *gendering children to bondage* (*c*). As many as are of the works of the law, are under the curse of slavery to Satan, and their corruptions. Ah their coarse provision; the husks of sinful and sensual pleasures! their wretched apparel; the filthy rags of self-righteousness, and curse of Almighty God! their hard servitude; weary and heavy laden, *serving divers lusts*, and labouring in the fire for very vanity! their sorry wages; to them is reserved the blackness of darkness for ever! Yet the slavery being natural, how is it loved and followed! Notwithstanding of all that God has done for my soul;

(*a*) Rom. vii. 8.

(*b*) Rom. vii. 1-4.

(*c*) Gal. iv. 24.
notwithstanding.

notwithstanding of his changing and emptying me from vessel to vessel, what remains of this mother's blood run still in my veins! How my comfort ebbs and flows with my frame! the challenges of my conscience mar my believing assurance! the prevalence of sin, or pride of grace, checks my exercise of faith on Christ! my defects in duty mar my peace! Ah, how I undervalue Jesus' person and blood! How straitened in religious exercises! How discouraged and fretted in almost every condition! How ready to go straight from duties to the service of lusts!

5. It is called the **STRENGTH OF SIN** (a). From the strictness of its precept, and severity of its penalty, discovered to the conscience, sin takes occasion to rage more violently against God. Its curse condemns us to lie under the power of spiritual death in trespasses and sins. And thus, as it were, enables indwelling sin to command, work in, war against, wound, condemn, and slay us. O tremendous mystery! The holy law condemning us to a death in sin! to a lying under the power of sinful corruption, as the chief branch of our punishment! O horrid monster sin! which takes *occasion* from the holy, just, and good commandment, to work in me all manner of sinful concupiscence! O mad legalist, to seek liberty and salvation by the *mother of bondage*! to seek purification by the *strength of sin*! Wonder no more, my soul, that the preaching of our good works, as the ground of acceptance with God, renders people licentious in their life. The curse of the Almighty is upon it; how can it then bear good fruit! How can the *strength of sin* reform the world? How can the source of hell open heaven for us?

S E C T. II.

Of the covenant of grace.

1. **T**HE covenant of grace is compared to a **RAINBOW** (b). As a token, that he is well-pleased

(a) 1 Cor. xv. 56.

(b) Rev. iv. 3, and x. 1.

in Christ ; and that floods of vengeance shall no more return to destroy his people, has God established and exhibited it. How sweetly it comprehends all, and more than all, the beauties of creation ! reflects the glory, the heavenliness, the refreshing virtue, the royal majesty, and bloody suffering, of my Sun, my Shield, my incarnate God ! and gilds all the clouds of providence with his redeeming love ! Here I behold him ALL IN ALL, even of my gloomy cross ! Here I see JEHOVAH's bow inverted ; his wrath turned away from me, and pointed against the prince of the power of the air, and my other enemies. Blessed covenant, how high ! but how condescendant to men of low degree ! How near ! how wide-stretched thine arms to receive us men, *earthly, sensual, and devilish* ! Him that cometh unto thee, shall in no wise be cast out. Short-lived indeed, are our sensible views of thy brightness ; yet how pleasant prefaces these, of an abundance of rain ! of times of refreshing from the presence of the Lord ! Arise, my famished, my scorched, my withered soul, eat, drink ; there is a sound of abundance of rain ; *to-morrow* shalt thou be for ever deluged with the loving-kindness of God. Blessed agreement, by Jesus' sacrifice wast thou established, and for ever dost thou encircle his, and his Father's head ; they are ever mindful of thee ; and regulate all their work by thee. O darling of my soul, shall not then my heart and eyes be for ever fixed on thee !

2. It resembles *Solomon's CHARIOT of the wood of Lebanon* (a). Herein Jesus manifests his infinite royalty, power, and wealth ; hereby he conveys his chosen to his heavenly country ; and conquers, and captivates every opposer. How precious, durable, firm, and fragrant its whole frame ! Its *pillars of silver*, are its solid, substantial, shining, precious, and unchangeable promises. Its *bottom of gold*, is the infinitely pure, precious, and everlasting perfections of God, and person of Christ. Its *covering of purple*, is his bleeding righteousness, the condition of it. Its *mid pavement of love*, its source, heart, and substance, is the unbounded love,

(a) Song iii. 9. 10.

grace, and mercy of a God in Christ. In thee, blessed chariot, how sweetly; how safely; how quickly I ride to glory! How I overleap every mountain of difficulty in my way! How all along the passage, my heart melts with love to him, that so loved me, and gave himself for me!

3. It resembles a **BED**, *guarded in the night by three-score valiant men of Israel (a)*. Instated in this, O Jesus, we sweetly rest with thee, and mutually embrace one another, and by thee are rendered fruitful in good works. Here all we the chosen children of God are begotten, nourished, and warmed. To *guard* us during the night of trouble and time, we are attended by thy powerful perfections, mighty angels, and faithful ministers.

4. It is represented as a **BUILDING** and **BANQUETING-HOUSE (b)**. O thrice glorious structure of grace and mercy, whose foundation is Jesus' person, and **JEHOVAH's** love! whose covering is the righteousness of an incarnate God! whose store is *all the fulness of God!* Here, embannered with everlasting, with all-attracting, all-conquering *love*, you ransomed drink of the *spiced wine of the juice of his pomegranates*; receive out of his fulness grace for grace, till there be no more room to receive it; joyfully feed on his flesh, which is meat indeed, and his blood, which is drink indeed.

5. It is represented as a **TESTAMENT (c)**. Here God disposes all things into Christ's hand; and he bequeathes them to us men, sinful and unworthy. With his blood and death, it is confirmed; and all its promises are in him, *yea and amen*, to the glory of God. Nor can any disannul or add thereto. O thrice honourable title to eternal life! Be it *all my salvation, and all my desire, though he make it not to grow*.

6. It is represented as God's **OATH (d)**. Therein hath he pledged to Christ, and to us in him, his existence, life, glory, and perfection, for the full accomplishment of every promise thereof. O *rich* charter; sure

(a) Song iii. 6. 7. 8.

(b) Psal. lxxxix. 1. 2.

Song ii. 4

(c) Heb. vii. 22.
xvi. 10.

(d) Psal. cx. 4. and lxxxix. 3. 35. Ezek.

title to eternal bliss ! God hath spoken ; hath written ; hath sworn in his holiness, *I will rejoice*. In believing expectation, I will divide, I will commence the enjoyment of, my unbounded felicity. God hath sworn, that my Christ is a *priest for ever* ; that he hath no pleasure in my death ; that he will not be wroth with me, nor rebuke me ; that, Surely blessing he will bless me, and multiplying will multiply my everlasting satisfaction and bliss. Is there any conveyance, any charter like mine, mine enemies themselves being judges ! *O rich !* comprehending all the fulness of God ! *O sure !* a covenant of peace, that cannot be broken ! *O safe !* that neither thieves can steal, fire burn, floods drown, or time waste ! *O free !* dispensed in gracious promises, sweeter than honey to my taste !

C H A P. III.

Of metaphors respecting the word of God in general.

I. **G**OD's word is compared to an INSTRUCTOR, COMPANION, and COUNSELLOR (*a*). It contains the whole revelation of his mind to us. It teacheth us every useful truth ; abides with us in every case ; comforts us in every grief ; directs us in every perplexity. Blessed counsellor, let me commit myself wholly to thee ; depend on thee ; and readily receive thy dictates. When I lie down, speak thou to me. When I rise up, and walk by the way, talk thou with me.

2. It resembles the NECK of a human body (*b*). Thereby the church is joined to Christ ; her life maintained ; her food conveyed from him ; and her spiritual breath of prayer, praise, and preaching, transmitted. Adds not this greatly to her comeliness ? and is it not *chained about* with golden promises, ordinances, and blessings ?

3. The scripture resembles a mother's BREASTS (*c*).

(*a*) Psal. cxix. 24. 28. (*b*) Song i. 10. and iv. 4. (*c*) Song i. 14. and iv. 5.

It consists of two sacred testaments, between which, as the meeting centre, Jesus, during the night of time, lodges. How these adorn his mystical body; and convey the spiritual milk of saving knowledge, and gracious influence to her members!

4. It is represented as a mother's BELLY (*a*). Thereby are saints and graces begotten, quickened, and nourished, in this their weak state; and thereby, are they hid and protected from danger. Till my glorious birth, may I lie and feed here!

5. It resembles two TWIN ROES *feeding among lilies* (*b*). How fresh, comely, and glorious, its two inspired testaments! How harmoniously connected! How they feed, or dwell, upon Christ and his people! How thick planted with lilies of precious promises! My soul, let them be to thee, as the loving hind and pleasant roe; let their breasts satisfy thee at all times, and be thou ever ravished with the love of Christ in them.

6. It is called STATUTES (*c*). By God's infinite wisdom, it is framed; by his sovereign authority, it is ratified and published; and is indispensably obligatory on our conscience.

7. It is called a LAW (*d*). Every article thereof is stamped with the authority of the one Lawgiver, able to save alive, or destroy. It sufficiently teacheth, directs, and binds us to an holy practice. To our unspeakable advantage, we conform to it; and to our inexpressible hurt, we walk contrary thereto.

8. It is called JUDGMENTS (*e*). O the wisdom and knowledge of God displayed therein! By it he now judges our actions; requires us to judge ourselves; and by it he will judge us at the last day.

9. It is called TESTIMONIES (*f*). Solemnly and faithfully it declares to us every momentous truth concerning God, concerning Christ, concerning ourselves, and our neighbour; and is attested by the sacred oath of Father, Son, and Holy Ghost.

10. It is represented as a TESTAMENT (*g*). It is

(*a*) Song vii. 2. (*b*) Song vii. 3. (*c*) Psal. xix. 8.
(*d*) Psal. xix. 7. (*e*) Psal. xix. 9. (*f*) Psal. xix. 7. (*g*) Heb.
ix. 11.

the last will of our crucified Redeemer. It is immutably confirmed and ratified by his death; and therein hath he graciously and distinctly bequeathed to us all his inestimable blessings, his fulness of righteousness, grace, and glory; and left us all the important rules of our conduct.

11. It is compared to **LIGHT** (a). How heavenly its origin! How marvellous its nature and influence! How astonishing and numerous its mysteries! How pure! how glorious, pleasant, and comfortable its truths! How penetrating, purifying, quickening, discovering, and directing its virtue! While I have this light, let me walk in it, lest darkness come upon me. Do thou, Jesus, open mine eyes, that I may see wondrous things out of thy law.

12. It is compared to a **LAMP** (b). Lighted by the inspiration, and shining by the oil-like influence of the Holy Ghost, it irradiates dark places of the earth, and dark corners of our heart. How different the degrees of its brightness, as it is more or less carefully snuffed and preserved from alteration or misinterpretation! How easily and oft removed from one place to another! How oft do ministers therewith light up Jesus' friends to their celestial chambers, and return themselves to the blackness of darkness! It is a light only suited to the night of time, and small in comparison of the bright vision and glory to be revealed. — It is a *lamp ordained*, divinely set up, to publish the excellency, and draw men to Jesus, *God's Anointed*. — May it be a light to my feet, and a lamp to my paths!

13. It is compared to **FIRE** (c). How absolutely necessary in our cold earth! How powerfully it penetrates into, illuminates, warms, melts, softens, quickens, comforts, and purifies our heart! burns up our inward corruption, and conforms us to its own likeness! Ye ministers of God, keep it not back from your people, lest it be in your bowels, as a tormenting, a burning fire. Ye sons of men, meditate and muse thereon, that its fire may seize you; cause your heart to burn, while

(a) Psal. cxix. 50. 105.
xxiii. 79.

(b) Psal. cxix. 105.

(c) Jer.

Jesus opens to you the scriptures. Quench not its influence by bloody crimes, by presumptuous rebellion against God; nor by wallowing in sin, and drinking up iniquity; nor by earthly-mindedness and sensuality; nor by neglect to administer due fuel in the exercise of reading, hearing, meditation, and prayer.

14. It is compared to RAIN and DEW (a). How heavenly and divine its origin! How gradually and irresistibly it is revealed to the church, and applied to the heart! How numerous its articles of history, prophecy, promise, threatening, doctrine, and law! How seasonably it descends, in the night of time and distress, or morning of gracious opportunity! How pleasant, comely, refreshful, restoring, softening, and often insensible its application to our soul! Let thy doctrine, O Jesus, drop as the dew, and distil as the rain; so shall we *revive as the corn, grow as the lily*, and cast forth our roots as Lebanon.

15. It is compared to WATERS (b). It, chiefly its promises, furnished with the Father's love, the fulness, merit, and grace of the Son, and the unbounded influence of the Holy Ghost, powerfully sound, and run into our heart; bear down all sinful opposition; spread into all our inward powers, and outward practice; and among all the various nations of men. How suitable to the case of every one, sinner or saint! How effectually it cools our burning lust! quenches our carnal desires! purges off our filth! beautifies our heart and life! refreshes, nourishes, strengthens, heals, mollifies, quickens, and fructifies our soul! *Christ's sprinkling us* with this water, imports his gradual, close, careful, and plenteous application thereof to our heart, and conscience; to purge us from dead works, to serve the living God.

16. It is represented as SEED, or GOOD SEED (c). How precious, useful, and necessary! With what care and skill, doth Jesus, its producer and sower, in every age and case, delightful, or stormy, cast it into his church, and the hearts of his people! That it may bud and grow up, it must be hid in our heart; dwell in us rich-

(a) Deut. xxxii. 2. (b) 1st. iv. 1. Zech. xiv. 8. (c) 1 Pet. i. 23. Mark iv. 1-20.

ly; and be covered with meditation and prayer: nor, immediately after it is sown, must we expect, sensibly to perceive and enjoy its good fruits. The frost of affliction and temptation is useful, to deepen its root, and kill the weeds of corruption, that to choke it spontaneously spring up in our soul. But chiefly, the warmth of the Sun of righteousness, the rain and dew of the blessed Spirit, and the influences of the moon of instituted ordinances, concur to promote its growth. If early and abundantly sown, and if the earliest buds of corruption are carefully nipt, it prospers the more: if superficially received, either Satan and his agents, quickly catch it away; our promising appearances quickly wither; or the thorny cares of a present life, choke the word, and render it unfruitful. What abundant fruit did an handful hereof, sown by the apostles, on the barren *mountain* of our Gentile world, produce!

17. It is compared to *WHEAT* (a). How noted its value! its purity and solidity! its duration and power to endure storms! How wholesome, healing, and nourishing its influence! Is it not *an heap of wheat set about with lilies*? How large its fulness, and various its truths! How surrounded with fragrant, flourishing, and medicinal promises; and with ransomed men, feeding thereon! Do not all its truths centre in Jesus, *the lily of the valley*? What then, is the unsubstantial chaff of vain imaginations to this wheat, saith the Lord!

18. It is compared to *FOOD* (b). How absolutely necessary to support our inward life! How plentifully provided of God! How all-suiting! how nourishing and strengthening to our heart! How naturally the children of God turn to, and seek after it! and with what frequency and pleasure they receive it! Was it, my soul, ever found, and eaten by thee? Was it the joy and rejoicing of my heart? Do I *live, not by bread alone, but by every word that proceedeth out of the mouth of God*? Do I more carefully, more frequently, attend the repast of my soul, than of this mortal worm, my body? Happy I, that though the meat be cut off from the field, there is enough in my Father's inspired

(a) Jer. xxiii. 28. Song vii. 2.

(b) Matth. iv. 4.

granary, and to spare. Eat, my soul, that which is good, and delight thyself in fatness. Bread shall be given me, and my water shall be sure. No drought nor heat can smite; no east wind can blast the field of his promises. No poverty, idleness, or guilt, can break my title to his provision. Work not therefore thy own works, but believe, eat, drink, and be merry; for thine eternal TO-MORROW shall be as this day, and *much more abundant*.

19. It is compared to HONEY (a). How glorious its origin! Here, by the amazing skill, care, and labour of an incarnate God, the quintessence of creation, of more than ten thousand creations, of Godhead, is prepared for us! How ravishing its sweetness! delightfully sickening my heart, and rendering even troubles sweeter than honey to my taste! How effectually it softens our inward powers! searches and heals our spiritual sores! recovers from inward consumptions! purges and nourishes our soul! Yet ah! how loathed by many, who have access to it! — John's little book was *sweet in his mouth, but bitter in his belly*. With pleasure he received the knowledge of future events; but was grieved to think of the foreseen adversities of the church of God. — Be thou, my soul, a busy bee, gathering honey from every inspired flower; so shall that set on my table be full of fatness; full of ravishing sweetness. For ever, I shall feed on pure, on redeeming Godhead, as my all in all.

20. It is compared to MILK, *sincere* and uncorrupted (b). O its purity and sweetness! its nourishing, restoring, healing, and purifying influence! How much desired and valued by the saints! how proper food in their earthly and infantile state! what noble remedy under their spiritual consumption! O the abundance! Here, for abundance of milk, every one may eat, may wash his feet in butter. Butter and honey shall every one eat, that dwells in our new-covenant land, that they may know to refuse the evil, and chuse the good. — The more plain truths of God's word are likened to *milk*, while the rest are compared to *strong meat*. The weak-

(a) Psal. xix. 10.

(b) 1 Pet. ii. 1. Heb. v. 12.

est saints can spiritually understand, receive, and digest, the former ; while only these, who are grown in grace, and in the knowledge of our Lord Jesus Christ, can understand, feed on, and improve the latter. Lord, I must feed with the weakest, on thy plain promises. And O how plain ! plain ! pleasant, to my heart !

21. It is compared to GOLD, FINE GOLD (*a*). How pure, precious, solid, and durable ! How glorious, useful, enriching, adorning ! How substantial and weighty, containing much in few words ! How thoroughly tried amid flaming persecutions, fiery trials of enraged opposers ; and in the fiery-like experience of the saints ! What a sovereign medicine to heal our running sores of corruption ! What a sovereign cordial to revive, and restore a drooping spirit ! Covet earnestly, my soul, this best thing, this gold, that shall keep me ; and shall, in all cases and countries, pass current, between me and my God.

22. It is compared to SILVER TRIED *in a furnace*, and *seven times purified* (*b*). How pure, precious, shining, and useful ! O the seven-fold flames of trouble and persecution it hath endured ! And was it not, O blessed Jesus, refined to the highest in thy fiery death ? Didst thou, my soul, ever find dross in him, or his word ?

23. It is likened to a rich SPOIL and TREASURE, a HERITAGE (*c*). It is the fruit of Christ's victory over sin, Satan, and the world. It contains an inexpressible fulness of grace and glory ; *all the fulness of God*, sufficient to enrich millions of destitute sinners. How highly valued, and safely secured by Christ, and his people ! He hides it in his hand ; and they in their heart. Evermore, Lord, let me follow thee, to divide this spoil ; to share this inheritance, as an heir of Christ.

24. It resembles a PLOUGH (*d*). Divinely applied to our heart, it *breaks up the fallow ground*, breaks the roots of corruption, and prepares us for receiving the good seed of grace. The more obdurate our heart, the

(a) Psal. cxix. 72.

(b) Psal. xii. 6.

(c) Psal. cxix. 162.

(d) Hos. x. 12.

more powerful, deep, and close must the application of the word be. How proper for its operation, the winter of adversity, and spring-tide of youth ! How necessary that every application be attended with the rainy influence of the Holy Spirit !

25. It is compared to a ROD and STAFF (a). By it Jesus the great Shepherd of the sheep, hints his will, draws, directs, supports, and comforts his people. When I walk through the troublous valley of the shadow of death, let this rod and staff comfort me ; so shall I fear no evil. — It is *the rod of Christ's strength*, and his *SCEPTRE of righteousness*. Hereby he displays his power, equity, and finished righteousness, in the conviction, conversion, and sanctification of his people ; and hereby he displays his sovereignty, authorizes his ordinances, and testifies his kindness to his people ; and orders destruction for his enemies.

26. It is compared to an HAMMER (b). Thereby God beats and breaks our hard hearts ; fastens in them the nails of convincing influence, of regulating precepts, awing threatenings, sanctifying and encouraging promises. When thy words, O Master of assemblies, are by thee fixed in my soul, I am prickt to the heart ; all my powers cry out, What shall I do to be saved ? Give me Christ, or else I die.

27. It is compared to a SWORD, and called *the sword of the Spirit* (c). It was the Spirit, who framed and endited it ; and, by applying it to our soul, he wounds our conscience, slays our lust, pierces and subdues our heart. How excellent its metal and form, for the spiritual warfare ! By managing it aright, we through the Spirit, convince or silence the erroneous, defend our soul, overcome our spiritual enemies, subdue the slavish fear of death, mortify our lusts, glorify God, and promote ourselves to everlasting honour.

28. It is likened to BOW and ARROWS (d). By means thereof, God powerfully, suddenly, and oft somewhat imperceptibly convinces, converts, and subdues sinners to himself. Lord, cause the arrows of thy

(a) Psal. xxiii. 4. and xlv. 6. and cx. 2. (b) Jer. xxiii. 29.

(c) Psal. xlv. 3. Eph. vi. 17. (d) Psal. xlv. 45.

truth and influence, stick fast in the heart of thine enemies, to make the people fall in subjection under thee !

29. It resembles the *TOWER of David builded for an armoury, whereon hang a thousand shields of mighty men (a)*. How strong, invincible, and glorious ! How richly furnished with all the armour of God ! Here is the sword of sufficient arguments against every temptation and error ; the shield of God himself, and of faith in him, to avert every fiery dart, or deathful push ; the girdle of faithful promises and divine truths, to fortify and encourage our heart ; the breast plate of imputed righteousness, and sanctifying grace, to secure our soul ; the helmet of a well grounded hope of salvation, the shoes of gospel-principles, and the artillery of manifold prayers. Chuse, my soul, thine armour from hence : there is none like it ; Lord, give it me.

30. The scriptures resemble a *BANQUETING-HOUSE, where the guests are embannered with Jesus' love (b)*. By bringing into the spiritual knowledge thereof, what stores of repositied blessedness, he discovers ! How sweetly he feasts, refreshes, strengthens, and animates, to the spiritual warfare, with his love, which is better than wine !

31. They are compared to Solomon's *green and guarded BED (c)*. What sweet rest in, communion with, and sanctifying and fructifying influence, do we therein receive from Jesus Christ, while divine perfections, holy angels, and vigilant ministers, unnumbered, do guard and defend us, till the cold, dark, and dangerous night of trouble and time come to an end !

32. God's word is compared to a *WAY or PATH (d)*. Planned by the wisdom of God, owned by the King of kings ; it points out the way to obtain the heavenly country and city. It supports the faints, who with pleasure and progress follow one another, in attending to, depending on, and walking therein. — Here walk, my soul, so shall I never be ashamed. Nor, let me have greater joy, than to see Zion's children walking in

(a) Song iv. 4. and vii. 4. (b) Song ii. 4. (c) Song i. 16. and iii. 7. 8. (d) 3 John 4.

truth, more and more receiving it into their heart, practising it in their life.

33. It is compared to a RULE, REED, OR MEASURING LINE (a). Contemned indeed by a carnal world, but the exact, the useful, the divinely appointed standard of all the forms and ordinances of the church, and of every part of our conduct; and by which we shall be judged at last. — Alway therefore, my soul, enquire *what saith the Lord*.

34. It is compared to a GLASS (b). Through it, we behold our own insufficiency and filthiness, the glory of God in Christ, the momentous reality of eternal things, and the true path of holiness that leadeth to bliss. Behold in this glass, my soul, thyself, and be humbled; behold the glory of Christ, that thou mayest be changed into the same image, from glory to glory, as by the Spirit of the Lord. Nor be thou a forgetful hearer, that quickly forgets what manner of appearance he saw.

C H A P. IV.

Of metaphors respecting law and gospel.

THESE are the two principal parts of God's word. The law teacheth us what duty God requires of us, and the gospel, what blessings he freely gives us.

S E C T. I.

Of the law.

I. THE law is represented as a SCHOOL-MASTER to bring us to Christ (c). The moral law shews us our need of him, for by it is the knowledge of sin; it demands of us, that righteousness we can only find in him; chargeth us to embrace him, as soon as revealed and offered; and prevents our quiet resting in any thing, till we find him. Darkly the ceremonial pointed out the mystery of Christ, and with hard services and carnal ordinances led to his person, righteousness, and grace, as the fulfilling end of its types and shadows.

(a) Ezek. xl. &c.

(b) 2 Cor. iii. 18.

(c) Gal. iii. 24.

2. The law is called a **KILLING LETTER** (a). No law of itself, can give us any life; but kills our vain hopes and imaginations. Sin takes occasion from it, to abound, and promote our spiritual death. The moral law as a covenant, condemns us to all manner of death in sin and wo. Simply considered, the ceremonial law consisted of lifeless rites and services, which used without respect to Christ, entailed curses and death upon its subjects, as they led them away from the fountain of life, to their own righteousness; by which they could not live. Howbeit, God's punishing Israel, by *giving them statutes that were not good*, is not to be understood of the ceremonial law, but of God's giving them up to obey the sinful edicts of Jeroboam, and his idolatrous successors.

3. It is called a **LAMP and LIGHT** (b). Plainly it points out our duty, and blemishes in heart and life. And how pleasant to be directed by it in Christ's way!

4. It is called a **PATH and WAY** (c). Planned by God, and plain in itself; we are to exercise ourselves in it, by making progress towards the city of God. How *peaceful*! Great peace with God, and with their own conscience, have all they who love and walk in it; and when a man's ways please the Lord, he maketh even his enemies to be at peace with him. How *plain*! nothing shall offend them, who walk therein. How *pleasant* to walk together in unity, with divine persons, and fellow-saints! How *holy, just, and good*! None but holy persons, the redeemed of the Lord, walk there; nothing but holy exercises is a walking therein. How *spiritual*! unseen but to the spiritual man, and walked in by serving God in the Spirit, rejoicing in Christ Jesus, and having no confidence in the flesh! How *strait*! excluding every unregenerate person, and every sinful thought, word, or deed. How *exceeding broad*! requiring duties unnumbered, in every circumstance of heart and life. How *safe*! the way-faring man, though a fool, shall not err therein. It is a *way of life*; walked in by the living in Jerusalem; a way wherein life is ever communicate, and which leadeth to life as an eternal, but gracious reward.

(a) 2 Cor. iii. 6. (b) Prov. vi. 23. (c) Psal. cxix. 32.

Is *above*, is heavenly, in its origin, nature, and tendency; and by it, we depart from hell, which is beneath. Here, let me ever run, when God enlargeth my heart.

5. It is compared to a HEDGE (*a*). Thereby God limits our motions, and points out, whether we may, or may not go. What hurt in his work, and what punishment in the issue, doth its breaker expose himself to! The old serpent, the devil, the serpent of a stinging conscience, and the serpent of God's judgments, shall bite him.

6. It is represented as a YOKE; BANDS; CORDS (*b*). With divine authority, it restrains our sinful liberty and madness; and keeps us to our station and work. How galling to our corrupt nature and lusts! and at what endless peril, we attempt to shake it off, by refusing obedience! The law as a rule in the hand of Christ, is an *easy yoke and light burden*; it is lined with his redeeming love, sweetened with his pattern, attended with communication of his strength, and enforced with a glorious and free reward, to the weakest, if sincere, attempt to draw therein. Why then, my soul, art thou as an unruly bullock, unaccustomed to this yoke? Why so many criminal attempts to shake off the yoke, and burst the bands? why this resisting of the Lord, and struggling to evade his authority? Is it not HE, who lays my meat, my life, my all, to me? The law of ceremonies, and as a covenant of works, is a yoke of bondage: the former chained down to burdensome services innumerable; and the latter rigorously demands what we can never perform.

7. It is called the LAW OF LIBERTY (*c*). To obey it as a rule, is the privilege of those only, whom God's Son hath made *free indeed*. The obedience of love to it, springs from our freedom from the law as a covenant, and is the very quintessence of our honourable and delightful liberty. Lord, my true freedom from sinful slavery lies in being thy filial subject. Truly I am thy servant, I am thy servant; thou hast loosed my bands.

8. It is called the ROYAL LAW (*d*). Established by

(*a*) Eccles. x. 18. (*b*) Psal. ii. 3. (*c*) Jam. i. 25. (*d*) Jam. ii. 8.

God, the universal Sovereign, it extends to all his rational subjects; nor, without high-treason, can it be broken. *It is not made for a righteous man*, is not made to curse and condemn him. Nor have the truly righteous nation any immediate connection with it, as a covenant, it being dead to them, and they to it, by Jesus fulfilling it in their stead.

9. The law of the wise is called a *FOUNTAIN of life (a)*; the divine law, which every wise man attends to, as his rule. The instructions wise men give to others, are means of exciting, to apply to Christ, the resurrection and the life; means of quickening, reviving, and restoring spiritual life; means of escaping the second death, and preparing for life eternal.

10. The ceremonial law is called *CARNAL ordinances*, and a *CARNAL commandment (b)*. It prescribed carnal and fleshly rites; and carnal or natural descent intitled to the privileges thereof.

11. The ceremonial law is called a *PARTITION-WALL (c)*; because of the great distinction it made between the Jews and Gentiles; nor till Jesus removed and abolished it by his death, was any considerable number of Gentiles brought into the church of God.

12. The ceremonial law is called *ENMITY (d)*. The sacrifices therein required, manifested God's indignation at sin, and the enmity between him and sinful men. Its burdensome service occasioned the Jews hatred of God to increase more and more. The distinction it put between Jews and Gentiles, occasioned enmity between the two.

S E C T. II.

Of the gospel.

1. **T**HE gospel is called the *SPIRIT that giveth life (e)*. It contains spiritual blessings and promises. It comes from, is attended by, and is the great

(a) Prov. xiii. 14. (b) Heb. ix. 10. and vii. 16. (c d) Eph. ii. 14. 15. (e) 2 Cor. iii. 6.

means of conveying to us the Spirit of God. It effectually penetrates our soul and Spirit. By it the Holy Ghost quickens dead sinners, shews them their way of life by Christ; heals their deadly, their sinful wounds; works a lively faith in their soul, to look to, and live upon him. It is the food, that supports the spiritual life; the cordial, that revives and restores the heart under every drooping circumstance.

2. It is represented as the WHITE HORSE, whereon Christ and his people ride (a). O its purity, glory, and comeliness! By it Jesus proclaims peace to men, and subdues them to himself. On this, in the apostolic age, he went forth conquering; and in the Millennium he shall go forth, more eminently to conquer the hearts of his people. Then, in accomplishment of, and as animate, supported, and dignified, by gospel-promises, shall multitudes follow him, and promote the destruction of Antichrist.

3. It resembles *Solomon's CHARIOT of the wood of Lebanon* (b). Framed by Jesus, for the safe, the easy, and honoured conquest, and conveyance of his people to heaven; how pure, precious, glorious, fragrant, and lasting! Its *pillars of silver*, are its comely, useful, and enriching truths and promises. Its *bottom of gold*, is its substantial and precious foundation truths; or the infinitely precious person of Christ, and God in him. Its *covering of purple*, is the doctrine of justification through Jesus' blood; and of the cross endured for his sake. Its *inward pavement of love*, is the unmatched kindness and mercy of God, Father, Son, and Holy Ghost, running through every truth and promise therein contained.

4. Its promises are like LILIES (c). O their pleasantness, glory, fragrancy, and height! How fruitful of everlasting blessings! How full of medicinal virtue, for the healing of our soul! How condescending and suited to our low, our wretched condition! Blessed field of inspiration, how these every where abound! How they bend their blessed head towards mean, debased, *earthly, sensual, devilish* ME! How they refresh mine eyes, and

(a) Rev. vi. 2. and xix. 14.
ii. 7. and vii. 2.

(b) Song iii. 9. 10.

(c) Song
rejoice

rejoice my heart ! How rank they smell of Jesus, the lily of the valley ! And truly as lilies among thorns, so are they to my soul, amidst her troubles, and her created comforts.

5. It is called the *GRACE of God that bringeth salvation*, and *great salvation* (a). It flows from, discovers, and includes the rich, free, and undeserved favour of God, and the blessed fruits thereof. It publishes, brings near, offers, and is the means of applying, a costly, extensive, and everlasting salvation to men. Trust thyself, my soul, to this word of his grace, fail not of this grace, nor receive it in vain ; let it enter and captivate my heart ; so shall I never be a root of bitterness, bearing gall and wormwood, whereby many are defiled.

6. It is called the *POWER of God unto salvation* (b). By it, God displays his amazing power, in the contrivance, in the purchase and application of our redemption. Thereby he exerts the exceeding greatness of his power, in convincing, in converting, in forgiving, sanctifying, and comforting his people. By means of it is our rebellion quashed ; our enmity slain ; Satan dislodged ; corruption subdued ; bars of iron, and gates of brass, strong impediments, broken and removed ; nations reformed ; men, furious as outrageous beasts, tamed ; and deep-rooted and earnestly held abominations, abolished. Come, blessed day of power ; come forth, blessed rod of Jesus' strength, then shall the people be willing ; God shall raise children out of worse than stones to Abraham. Nothing is too hard, when his power is present to heal them.

7. It is called the *WISDOM of God in a mystery ; the manifold wisdom of God* (c). How manifold its doctrines and promises ! How manifold the instances and rays of divine wisdom in each ! and the various times and seasons in which, and persons to which, it is displayed ! It discovers how wisely JEHOVAH acted, in choosing the persons, in whose redemption grace would peculiarly shine ; in founding his choice upon his own mere love, that the promises might be sure to all the seed ; in laying our help upon One that is mighty, that it might

(a) Tit. ii. 11. Heb. ii. 3. (b) Rom. i. 16. (c) 1 Cor. i. 7. Eph. iii. 10.

never fail ; in bringing about our salvation in a way, that produces glory to himself in the highest, peace on earth, and good-will towards men ; in a way, whereby Satan is shamed, sin condemned, sinners saved ; the ungodly justified, ungodliness destroyed ; iniquity forgiven, and full vengeance taken on our inventions ; in a way, whereby our redemption is all of mercy, and all of justice ; all of merit, and all of grace. O sweet mystery ! beyond archangels comprehensive ken !

8. It may be called the *KISSES of Christ's mouth* (a). From him, its doctrines and promises proceed ; the stamp of his authority, they bear. How sweetly they attest his peace and reconciliation ! declare and vent his love ! How effectually they delight our soul ! ravish our heart ! and excite our affection and love to him ! Let Jesus kiss me, with one, with all *the kisses of his mouth* ; apply one, apply all his promises to my heart, to kindle it wholly into a flame of love to himself !

9. It is called a *LAW* (b). It is the will of a sovereign God, proclaiming his edicts of peace and pardon. It engages him to bestow his blessings on us ; and binds and determines us to receive his grace, and obey his commands. Nor shall it ever be repealed, because *Jesus hath an unchangeable priesthood*. It is the *law of the Spirit of life in him*, as by it, the Holy Ghost, as dwelling in, sent by, and taking of the things of Christ, to shew them to us, begets, preserves, restores, increases, and perfects our life spiritual ; secures us of, and prepares us for eternal. It is the *law of faith*, the seed, the means, the ground and standard of our faith. *It comes forth out of Zion and Jerusalem* ; flows from Christ as the temple and habitation of God ; and from Jerusalem did its New-Testament dispensation proceed, and spread among the Gentiles. O may I meditate on this law, day and night ; may it be better to me, than *thousands of gold and silver* !

10. It is called *good TIDINGS of great joy* (c) O the necessary, the useful, the suitable, the important,

(a) Song i. 2. (b) 1st. ii. 1. 2. Rom. vii. 2. and iii. 27.
(c) 1st. lii. 8. Luke ii. 10.

the delightful, and ravishing news it brings from heaven to sinful men! Tidings of righteousness, pardon, and acceptance, to the guilty! Tidings of purification to the polluted! of health to the diseased! of liberty to the enslaved and imprisoned! of clothing to the naked! of food to the hungry and starving! of light to them that sit in darkness of distress and ignorance! of riches to the poor, comfort to the mourner, peace to the traitor, life to the dead, and salvation to the lost! How oft have these good news from the far country been as cold water to my thirsty and weary soul! It is called the *gospel*, or *good tidings of God*; it proceeds from him, declares his love and loveliness; promotes his honour, and brings men to him: the *gospel of Christ*, as he is the principal preacher, the substance and end of it, in whom all its articles are *yea and amen to the glory of God*: the *gospel of ministers*, as they preach and publish it. It is the *gospel of peace*, as it proclaims the peace of God to us, and the means thereof; and reconciles our heart to him, and to one another in love. It is the *gospel of salvation*, as it proclaims, brings near, offers, exhibits, and is the means of applying, the great, the everlasting salvation, to our soul. It is an *everlasting gospel*, as it shall be dispensed till the end of time; and its fruits shall remain for ever. It is the *gospel of the kingdom of grace*; and which brings men, who believe it, to the kingdom of glory.

II. It is called a MYSTERY (a). O the incomprehensible truths it reveals! That there are three persons in one Godhead, or divine essence: that the Son of God was manifest in the flesh; suffered the just for the unjust, that he might bring sinners to God; died for our offences, and rose again for our justification; was exalted as a Prince and Saviour, to give us repentance and remission of sins; sent to bless us, make us the righteousness of God in him, and dwell in our hearts by faith; that being crucified with Christ, we might live by faith on him, and have the world crucified to us, and we to the world. Is not every doctrine thereof an unsearchable deep, shown only by the Spirit of God, and which even a wise

(a) Eph. iii. 9. 1 Tim. iii. 16. Matth. xiii. 11.

man cannot find out to perfection ! O the height, the depth, the length, and breadth of the love, the wisdom, and knowledge of God, included therein ! It is the *mystery of godliness*, which founds and promotes conformity to, and reverence of God ; holiness in heart and life. The *mystery of the kingdom*, known only in the kingdom of grace and glory. Pant thou, my soul, for the fellowship of this mystery of Christ ; with angels desire to look into it.

12. It is likened to a TRUMPET (a). With great skill it is to be preached. How majestic and pleasant its joyful sound ! its agreeable declarations ! How sweetly ! how loud it proclaims the approaches of King Jesus to men ! and their deliverance from sin and wrath by him ! Of what unbounded importance its declarations ! and how distinct ! It warns us to flee from the wrath to come ; invites us to Jesus, the *Saviour and great One*. Quickly may it be blown over all the earth ; that such as are ready to perish, may come and worship before the Lord of hosts.

13. It is compared to RIVERS of living, and all-quickenng water (b) ; because of its freeness, fulness, purity, perpetuity, and patency to all ; and for its cleansing, beautifying, protecting, refreshing, and enriching virtue. By it Jesus begets, preserves, restores, promotes, and perfects, the spiritual life of his people, and brings them to eternal. *This river proceeds from the temple, and runs by the altar of God ; flows from his love, and through the blood and sacrifice of his Son. Gradually it increases from a bubbling drop to an unpassable flood.* Before the deluge, it was very small in appearance ; but gradually it increased by new revelations, till, in the apostolic age, it became like a river. Before Jesus' resurrection, it was inconsiderable, in respect of its appearance in the apostolic and millennial age. It runs into the dead sea, and valley of Shittim ; spreads among dead and barren Gentile nations, and into cursed, barren, and lifeless hearts. It makes every thing to live whithersoever it cometh ; had, and shall have, an ama-

(a) 1C. xxvii. 13.
x. v. 8.

(b) Ezek. xlvii. 1.--4. Joel iii. 18. Zeck.

zing success in quickening dead sinners, and reviving dying saints; but heals not *marishy places* of reprobate men. *The flourishing and fruitful trees growing on the side of this river*, are Jesus, the tree of life, and his comely and useful saints. *The multitude of fishers from Engedi even unto Eneglaim, and the multitude of fishes caught by them in the dead sea, when this river has run into it*, are ministers preaching, and multitudes hearing and receiving the gospel, through the world, from one end to the other. Its *running both in summer and winter*, implies its being constantly preached and applied, whether in times of prosperity or trouble, with the church, or any particular member thereof.

14. It is a WELL or wells of salvation (a). O the depth of its doctrines and promises! Without faith, I can draw nothing from them. O their perpetual fulness of influence! of blessedness and salvation! How sweetly calculate to delight, refresh, nourish, restore, heal, quicken, and fructify my heart! And is not salvation their sum; their *all in all*?

15. The gospel is compared to a NET (b). How curious its frame and contexture! How base and despicable in the view of carnal men! What an occasion of trouble and disturbance in the sea of this world! With what skill, care, and vigour, it must be cast and managed, in the preaching of it! To what fatigue and storms are its constant, its faithful preachers exposed! How seldom, they, *at first*, perceive their success in preaching it! It is the stated means of drawing sinners out of their natural and worldly state, to Jesus Christ. Fishes small and great, sinners less or greater, persons poor or rich, are caught therein. Teach, O Jesus, to cast this net on the right side of the ship, that a multitude may be inclosed; it is impossible the net can break. Quickly, my soul, shall JEHOVAH draw it to land; the mystery of God shall be finished; the gospel no more dispensed. Then shall the *good fish*, such men as were caught by the heart, be conveyed to the paradise of God. These, who were only caught by a heady illu-

(a) If. xii. 3.

(b) Matth. xiii. 47---49.

mination, and outward profession, shall be cast into endless fire.

16. It is compared to a *GRAIN of mustard-seed, which grows up into a very large stalk (a)*. At first its discovery and dispensation were small and despised; but it hath, or will overspread the whole earth. To what multitudes is it the means of refreshing and comforting! What numbers shall profess subjection to it! How increasing its influence in our heart! at first, perhaps scarce discernible, it quickly fills the whole. What multitudes of graces are refreshed! What good works are brought forth, under the overshadowing influence thereof!

17. It is compared to *LEAVEN (b)*. However unpleasant and despicable to carnal men; yet inlaid in the world, it continues to spread its influence, till the whole earth be filled with the knowledge of the Lord. Inlaid in mens heart, it spreads its virtue, enlightening the mind, purifying the conscience, renewing the will, softening the heart, inflaming the affections, and fixing the memory, till the whole be thereby sanctified.

18. It is compared to *LIGHT, and a GLASS (c)*. What ravishing, though imperfect views of *JEHOVAH*, in his greatness and love; of *Jesus* in his comeliness, office, relations, righteousness, power, and grace, do we here obtain! What prospect of life and immortality! We look not at the things which are seen, which are temporal; but at the things which are not seen, which are eternal; we see, that henceforth is laid up for us a crown of righteousness; that we shall awake with *Jesus*' likeness; and shall be for ever with, and like him; for we shall see him as he is.

19. It resembles the *TREASURE hid in the field (d)*. How inestimably precious, containing all exceeding great and precious promises, comprehending all inestimable benefits, all the unsearchable riches of *Christ*! When possessed, how it enriches, felicitates, ennobles, and emboldens towards God! encourages and enables to resist wicked lusts, angels and men! *In the field of in-*

(a) Matth. xiii. 31. 32.

(b) Matth. xiii. 33.

(c) 1st Cor. xiii. 12.

2nd Cor. xiii. 18.

(d) Matth. xiii. 44.

piration it lies hid, and must be digged for by careful search, meditation and prayer. And for its sake, are the oracles of Heaven worth ten thousand worlds to my heart.

20. It resembles CHAINS OF GOLD, ROWS OF JEWELS, BORDERS OF GOLD, and STUDS OF SILVER (a). How well-connected! how comely, precious, firm, durable, enriching, and adorning, are its doctrines and promises, to the scripture and church; and to every true member thereof! How they strengthen and adorn the neck of my faith! render my *cheeks*, my countenance, my blushing graces, beautiful and comely! and make my conversation garments, shew splendid, and glorious!

21. It is compared to SHOES (b). It supports our soul, our grace, our walk; influences our affections; marks our liberty, and royal greatness. The more fixed in the faith thereof, the more pleasantly, safely, and swiftly, we proceed in our spiritual journey; and tread Satan, the old serpent, and his agents, under our feet.

22. Its leading truths resemble a FOUNDATION (c). Fixed on the testimony of God; Father, Son, and Holy Ghost, it is impossible they can sink or fall. How gloriously they support and embellish the whole remaining oracles of God! And on them build, my soul; build, you saints, your whole hope of eternal felicity.

(a) Song i. 10. 11.

(b) Song vii. 1.

(c) 2 Tim. ii. 19.

C H A P. V.

Of metaphors respecting the gospel-dispensation, and ordinances thereof.

S E C T. I.

Of the gospel-dispensation.

1. **T**H E dispensation of God's grace, especially under the New Testament, is called the KINGDOM OF GOD; the KINGDOM OF HEAVEN (*a*). O the majestic sovereignty, state, and royalty of God therein manifested! O its beautiful order, strength, and duration! and the honourable privileges therein conferred! What multitudes are thereby connected, and unite under Jesus their head! God is the deviser, the establisher, the manager, and his glory the end of it. It is heavenly in its origin; it resembles heaven in holiness, comeliness, and order; and prepares men for entrance into the heavenly inheritance of the saints in light. The New-Testament dispensation is more God-like and heavenly than the Old; holiness is the universal law of the house; and its privileges are more spiritual and sanctifying.

2. The gospel dispensation in the apostolic age is represented as a MARRIAGE-DINNER; and that, chiefly in the glorious Millennium, is called the MARRIAGE-SUPPER of the Lamb (*b*). The former is indeed towards the end of time, but nearer its middle than the other, which shall but take place before the last judgment. God hath killed his oxen and fattlings; hath slain his own Son, to be our provision; hath prepared all possible blessings; and invites every sort of sinners to espouse his Son, and accept of his fulness. From trifling and carnal motives, the Jews, when first invited, refused to receive the mercy and favour; for this they were exclu-

(*a*) Mark i. 14. and Matth. xx. 1. (*b*) Matth. xxii. 1.--14. Luke. xiv. 15.--24. Rev. xix. 7.--9. Matth. viii. 11. 12.

ded from the church, and ordinances thereof; themselves massacred by the murdering Romans, and by one another; and their city burnt with fire. But happy! God extended his invitations to the destitute, the wicked, and infamous Gentiles, found in whatsoever city or nation! O now our rich provision! our amazing joy and happiness! our honourable fellowship with God, Father, Son, and Holy Ghost; with angels, ancient patriarchs, and eminent saints, while the Jewish *children of the kingdom* are cast out! How fitly our entertainment prepares us for our work in the end of the world! qualifies us to lie down in our dusty beds of the grave! and to enter into our eternal rest! How great JEHOVAH's earnestness to have his house filled with destitute sinners! Upon invitation, what multitudes have entered, and *yet there is room*. By setting before us the sinfulness and misery of our natural state, Jesus' excellency, ability, and readiness to save, and using every method to persuade our conscience, he requires his ministerial servants to compel us to come in, that his house may be filled. But dreadful shall be our endless wo, if we live in his church, without putting on his Son, as our *righteousness and sanctification*!

3. It is represented as the *letting out a vineyard to husbandmen* (a). In the ceremonial form thereof, God gave it to the Jews, and sent his prophets to demand, they should give him the glory due to his name; these injuriously maltreated, he sent his Son, who, it might have been expected, they would reverence and regard; but him they murdered, that they might live as they listed. For these things God miserably destroyed the Jewish nation, and gave the gospel to the Gentiles, that they might bring forth fruits of good works, answering thereto.

4. It is compared to the *hiring of labourers at different hours, to work in a vineyard, and giving all equal wages* (b). In the morning of the patriarchal, in the noon-tide of the ceremonial, at the *ninth hour* of the apostolic age, in the *eleventh hour* of the future Millennium, or thousand years reign of the saints, are multi-

(a) Matth. xxi. 33.---43.

(b) Matth. xx. 1.---16.

rades divinely invited, and brought to Christ, and to his work in the church. Nor shall the eternal blessedness of the former exceed that of the latter. Murmur not, ye Jews, *who bore the burden* of ceremonial rites, and the heat of laborious service; murmur not, ye primitive Christians, *who bore the burden* of troublesome work, and the heat of scorching persecution; may not JEHOVAH do with his own as he pleaseth? Is not the whole reward of sovereign grace? Let not your eye be evil, because his is good. In the early morning of life, are not some; in its middle, or noon, are not others; in its evening of old age, are not others, though more rarely, called and drawn to Christ? May not a sovereign God impart to all an equal share of his endless bliss; his gracious reward?

5. It is compared to a *great man's giving pounds or talents to his servants, as he departs to a far country, that they may occupy till he return, call them to an account, and render them rewards according to their respective improvement* (a). Ascending up on high, to receive for himself a kingdom, Jesus committed to men, the precious and useful pounds and talents of divine scriptures, of gospel-ordinances, of manifold opportunities of grace and happiness, of holy offices, gifts, and graces; to some in a greater, to others in a lesser degree. These he requires them to improve, *alway abounding in the work of the Lord*. At the end, he will come, and reckon with them. Such as having real grace, have improved their talents, shall be highly and proportionally rewarded with everlasting honour and joy. Such as, having no real grace, through hard thoughts of Jesus, have not improved their gifts, offices, and opportunities, shall be self-condemned, and cast into endless wo.

6. In the end of the world, it is like to *the calling of wise and foolish virgins to meet the Bridegroom* (b). Though, like virgins in outward purity, in blamelessness of life, and soundness of principle, and in apparent modesty, and self denial; yet ah! how many visible church-members, are not *wise unto salvation*! What

(a) Matth. xxv. 14.—30. Luke xix. 11.—27.
xxv. 1.—13.

(b) Matth.
multitudes

multitudes foolishly name the name of Christ, without receiving him into their heart! At the end of time, dreadful shall be the sloth and security, of both saints and hypocrites. Ere they are aware, Christ shall summon them to judgment. Happy then, these, who have oil of true grace, attending their lamps of profession! their glory shall be brightened; their lamps trimmed; their grace perfected; and themselves enter into immediate and everlasting fellowship with Christ! But oh unhappy these, who have lamps, but no saving grace! None can then be given them; no creature shall be able or willing to help them. They shall be irreversibly excluded from the fellowship of Christ; and shut up in everlasting torments, where there shall be *weeping, wailing, and gnashing of teeth.*

7. The gospel-state of the New-Testament church is represented as a *REST* (a). How fully is our free and complete justification through the blood of Jesus therein displayed! and how powerfully applied! How happily we are therein liberated from that servile frame of spirit, so common to the Jews in their worship! The yoke of troublesome ceremonies is no more imposed; nor is our conscience burdened or perplexed, concerning the punctual observance thereof. But the spiritual and easy institutions of the gospel, attended with gracious freedom, strength, and assistance, are come in their room. Blessed rest of heaven! blessed form of worship, never to be changed in time, and wherein *JEHOVAH* manifests his rest, in Christ, and in his love towards us!

S E C T. II.

Of gospel ordinances.

I. **G** O S P E L - O R D I N A N C E S resemble a woman's BREASTS (b). They are of two kinds; ordinary and sealing: and these last two; baptism and the Lord's supper. How delightfully they adorn the church;

(a) Heb. iv. 3.

(b) Song viii. 1. 10.

and nourish her true children, to everlasting life, with the *sincere milk* of God's word ! How delightfully, *during the night* of time, Jesus lies between, and is found in them !

2. They resemble *TWIN-ROES feeding among the lilies* (a). How harmonious ! how well-connected ! how comely, pleasant, and pure ! how opposite and ruining to the old serpent, and his agents ! and how oft attacked and wrathfully injured by them ! How delightfully maintained ! and as it were fed among the promises, and doctrines of the glorious gospel ! And thine it is, *O lily of the valley*, and *thy lilies among thorns*, with pleasure to feed therein.

3. They resemble *CHARIOTS ; LITTERS ; and HORSES* (b). In a swift, majestic, and glorious manner, Jesus therein approacheth to our heart ; and triumphantly rides through, and appears in the world. And by them he easily and honourably transports his chosen people through it to their better, their heavenly country.

4. They resemble *MANDRAKES, or DUDAIM* (c). How savoury, medicinal, cooling, and refreshing to our soul ! How comely and delightful to our spiritual eye ! How effectually they enkindle our love to Jesus and his people ! and render us fruitful in good works ! Yet ah ! how many, by means thereof, lull themselves into such spiritual sleep, as nothing but the flames of hell can awake them !

5. They resemble *SPIKENARD* (d). However low and contemptible to carnal men ; yet to saints how precious, fragrant, and useful ! How they warm our heart, comfort our soul, strengthen our appetite, and cheer our spirit ! And truly, O King of kings, it is thy sitting with me at thy table, in intimate fellowship, that makes this *spikenard* send forth its smell, and refresh my soul !

6. They resemble *WATERS ; and WELLS of salvation* (e). How easy, unhampered, and free my access to them ! How effectually, by them, Jesus purifies my conscience, and nourishes my heart ! refreshes all my inward powers !

(a) Song iv. 5. (b) Is. lxvi. 20. (c) Song vii. 13. (d) Song i. 12. (e) Is. lv. 1. and xii. 3.

cools my lust! and satiates my desire! When I am enabled to enter into their spirit, would I, for ten thousand worlds, forsake their *cold flowing waters, which come from another place?*

7. They are compared to MOUNTAINS, and HILLS (a). How hard to ascend them aright! In them, how wide our prospect of eternal things! How they exalt us above the grovelling world! and bring us to the confines of heaven! What noble shadows and wells of spiritual refreshment! What a glorious forest, Christ the tree of life, and his unnumbered trees of righteousness growing up under his shadow! What blessed river of the divine Spirit, and his influence, that *makes glad the city of our God!* What pleasant and wholesome air of divine breathings! What rich pasture for Jesus' chosen flock, are here to be found! What need, carefully to descend from them to worldly concerns, lest we fall, stumble, and be broken, snared, and taken! They are *mountains of myrrh, and hills of frankincense*. What fragrant, medicinal, quickening, and refreshful truths and breathings of heaven, we there enjoy! But take heed, my soul; even there the serpents lurk. How oft, you corruptions, you fiends, have I seen you! have I felt your deadly influence, at the very top! in the highest ordinance, and in the best frame! But when I felt these *mountains drop with new wine*, ever fresh, redeeming love! and *these hills flow with milk*, of heart-warming and restoring grace! and these channels *flow with the water of life*, and the *fountain come out of the house of the Lord, and water the valley of Shittim*; water my debased, earthly, barren heart.

8. They may be called the PATHS of Christ's flock (b). In them the saints, as they have access, walk with pleasure and progress towards the heavenly country.

9. They are likened to SHEPHERD'S TENTS (c). In their outward appearance they are but coarse and despicable. From place to place they are easily removed; they are only calculate for the wilderness of this world;

(a) Song iv. 6. Joel iii. 18. (b) Song i. 3. (c) Ibid.
E e and

and to them, ye ministers of Christ, ought constantly to attend.

10. They are represented as the COURTS; the HOUSE; the TEMPLE; TABERNACLE; and ALTAR of God (a). There his glory is seen, his presence enjoyed, and his benefits conferred, through Christ, as crucified for us; and in them we offer ourselves spiritual sacrifices to him.

11. They are called STREETS and BROAD WAYS (b). At the infinite expence of Heaven, are they prepared for men. How carefully to be kept pure and entire! How beautiful and straight! How useful to lead us to the palace of the mighty King! And what multitudes have free access to walk and trade therein!

12. They are represented as TOWERS (c). How high and heavenly! How strong and useful for assisting the saints to defend themselves against sin, Satan, and the world! How richly furnished with all spiritual armour!

13. They are likened to CHAMBERS (d). Here Christ and his people dwell together. Here they rest, and are refreshed; here he secures and defends them. Here he comes to, and is familiar with them; manifests himself, and makes known the secrets of his covenant. Here they secretly pour out their hearts; worship the Lord of hosts; eat meat which the world knows not of; and labour not in vain in the Lord.

14. They are called a BANQUETING-HOUSE, or HOUSE OF WINE (e). What rich stores of everlasting love, and divine consolations, are contained in them! And how oft therein, are the saints refreshed and ravished with the fulness of God!

15. They resemble RAFTERS of fir (f). How straight, comely, and self-consistent! How heaven-pointed, permanent, flourishing, and refreshful! How usefully and delightfully they support and connect the church, and establish her true members, in their most holy faith, and their gospel-conversation!

(a) Psal. lxxxiv. 10. and xliii. 3. 4. (b) Song iii. 2. (c) Song xliii. 10. (d) Song i. 4. (e) Song ii. 4. (f) Song i. 17.

16. They may be compared to GALLERIES (*a*). Are they not the pleasant, the magnificent, lightfome, and lofty means, wherein King Jesus walks, and converses with his people? is held in their spiritual embrace? and feasts them on his infinite fulness?

17. But the word rendered *galleries* and *rasters*, signifies also WATERING-TROUGHS (*b*), to which gospel-ordinances may be compared, because therein Jesus waters and refreshes his followers, his flock, with his water of life, drawn from the deeps of his everlasting love. So, Lord, evermore refresh my soul.

18. They are represented as MARKET-PLACES at the WATER; AS PLACES OF CONCOURSE; AS GATES; and DOORS (*c*). In them Jesus stands and invites multitudes of sinful men to receive his benefits. In them he distributes his prepared goodness to the poor, sells without money and without price. Therein we are to wait for him; and by them, we enter into fellowship with him, and go into the heavenly mansions.

19. They are compared to WINDOWS and LATTICES (*d*). By them the church is beautified, enlightened, and refreshed. In them, we enjoy the light of life, which cometh from above; obtain the prospect of spiritual and eternal things; and are refreshed with the north and south breezes of the Holy Ghost.

20. They are compared to KEYS (*e*). By a proper use of Christ's doctrine, discipline, and government, the church, nay, heaven itself, is ministerially opened to, or shut against, the sons of men.

21. They resemble a GREEN and well GUARDED BED (*f*). Surrounded by divine perfections, and holy angels; attended by faithful ministers, what safe and sweet rest and fellowship with Christ may we have therein! O how our hearts are warmed with his love! How we recruit our strength! and renew our youth even as the eagles! How sweetly we enjoy the sleep of God's beloved! do cease from our sins, our self-righteousness,

(*a*) Song vii. 5. (*b*) Is. lv. 1. (*c*) Prov. i. 21. and viii. 1. 2. 3. 4. (*d*) Song ii. 9. (*e*) Matth. xvi. 19. (*f*) Song i. 16.

and worldly labour! and are rendered fruitful to God in the works of holiness!

22. They are compared to a *TABLE (a)*. To display his munificence, Jesus framed them; and furnishes them with all the blessings of the new covenant. With delight and pleasure, he continues present in them, to meet with, speak to, and feast his people with his flesh and blood. Truly that which is set on it, is *full of fatness*. For in this mount, on this table, doth the Lord of hosts make for all people, saints and sinners, Jews and Gentiles, a *feast of fat things, full of marrow, of wines on the lees well refined*; JEHOVAH, in all his fulness and love; Jesus, in his person, offices, righteousness, and grace; and the blessed Spirit, in all his characters, operations, and influence. Lord, may this table never become our trap; let never divine ordinances tend to the hardening of our heart.

23. They resemble *ROWS of JEWELS on the cheek (b)*. How mysterious their order, and divine their connection! How they adorn the church's outward form! and make the saint's face to shine!

24. They resemble *CHAINS OF GOLD about the neck (c)*. How precious, durable, and firmly connected! How close they adhere to, and illucidate the scripture! warm, support, and protect our faith!

25. They resemble *BORDERS OF GOLD, with STUDS of SILVER (d)*. How precious all! but some more important than others! How comely and durable! How enriching to the saints, and ornamental to the church! How attended by, and productive of, well-tried, honourable, and precious gifts and graces!

26. They are represented as a *DIGGING and DUNGING about sinful men (e)*. Attended with convincing providences and influences, they import and manifest the most astonishing patience, pains, and care, of the Most High, towards men; and render us inexcusable, if notwithstanding, we continue in our spiritual barrenness.

27. Gospel-truths and ordinances are represented as a

(a) Song i. 12. (b) Song i. 10. (c) Ibid. (d) Song i. 11.
(e) Luke xii. 8.

TRUST committed to men (a). How solemnly! how divinely are they, with proper gifts attending, committed and entrusted to ministers and private Christians, that they may be preserved pure and entire, from generation to generation! And at the peril of our honour and life, do we betray or lose any of them.

C H A P. VI.

Of metaphors respecting God's favour, and the saving benefits flowing from it.

S E C T. II.

Of God's favour.

1. **G**OD'S free favour and grace is compared to a KING (b). Where sin reigned unto death, it reigns through righteousness unto eternal life by Jesus Christ. With amazing glory and sovereignty, it acts; and doth whatsoever it pleaseth. Every divine person, perfection, purpose, and providence, concurs to promote its honour. Every creature is employed to advance its designs. It conquers every foe; subdues to itself every chosen sinner of mankind; rules with absolute dominion in every saint; and receives from him a tribute of endless praise.

2. It is likened to an overflowing SEA OR RIVER (c). O its height, depth, length, and breadth! It passeth knowledge! reaches from eternity to eternity; from hell to heaven! It bears down all opposition; washes away every stain; covers every mountain of guilt and misery; spreads into every person, power, and concern, of an elect world. Blessed river! boundless ocean! be thou the sole source of my happiness. Let all

(a) 1 Tim. vi. 20.

(b) Rom. v. 21.

(c) Eph. iii. 18. 19.

my well springs of promises and ordinances be in thee; and cause every thing, whithersoever thou comest, even my dead heart, to live.

S E C T. II.

Of the change of our state.

1. **T**HE change of our state is represented as Christ's SEEKING and FINDING us out (a). With amazing love, care, and skill, he pursues us by his word and providence. By his servants, he sends forth his word, that in various forms and expressions suiting every case, it may run speedily; and through the Spirit, hit our particular condition, touch our conscience, and draw our heart. Having thus apprehended us, he brings us to his presence, instates us in his favour, and restores to us the felicity and usefulness which sin had deprived us of. Lord, when I know not where to find myself, do thou seek and find me.

2. It is called a MARRIAGE, OR ESPOUSALS (b). In consequence of our Redeemer's preparing himself for us, by undertaking our cause, assuming our nature, clothing himself with wedding robes of finished righteousness, fulfilled in our stead; in consequence of his preparing a place for us, by blood and intercession; and of his wooing us by the word of his gospel, he, in the predestinated moment of power, and time of love, breaks our natural union and affection to the broken law; to Satan and our corrupt inclinations; and by his Spirit enters and dwells in our heart; and enables us to accept of him, as our only, our everlasting husband. As such, he hath fellowship with us, in bearing our guilt; in our infirmities and afflictions; our grace and exercise; and we with him in his righteousness, strength, honour, and work. Mutually he and we dwell with, esteem, love, desire, delight in, rejoice over, and manifest our mind one to

(a) Matth. xvi. 11. 13.

(b) Song iii. 11.

another.

another. O blessed marriage ! the joy of Jesus, and of my soul !

3. It is represented as an **IMPLANTING OF INGRAFTING** (*a*). In it, with the amazing patience and labour of God, we are cut off from the stock of the fallen Adam ; are closely united to, rooted and grounded in Christ ; made partakers of his death and resurrection ; and so revive and bring forth fruit unto God. Here planted, my soul, thou shalt cast forth thy roots as Lebanon.

4. It is represented as a **CALLING** (*b*). By Jesus' gospel-invitation, we are therein powerfully called and drawn from Satan to God ; from darkness and ignorance to God's marvellous light ; from sin to purity and holiness ; from misery to happiness ; from earth to heaven ; in fine, from the fellowship of the law, and our lusts, to the fellowship of God's Son. Arise, my soul, *the Master is come, and calleth for thee.*

5. It is represented as a **CONQUEST** (*c*). Finding us the subjects of the law, of Satan, the world, and our lusts, filled with rage and enmity against him and his people, Jesus, with infinite power, wisdom, and patience, attacks our soul with the sword of his Spirit, his word ; fastens in us the arrows of convincing and heart-drawing influence ; slays our enmity, by his powerful promise and bleeding love ; constrains us to yield our souls, take his easy yoke upon us, and consent to be his willing, affectionate, and obedient subjects. So, Lord Jesus, conquer multitudes ; conquer me.

6. It is represented as a **LIBERATION** (*d*). Finding us in a most wretched, shameful, and slavish captivity, to Satan and our sinful corruption, and in the unclean, unwholesome, unhappy, cold, dark, disgraceful, and confining prison of our natural state ; Jesus powerfully overthrows the dominion of our enslavers in us ; looses the chains of our guilt, by the application of his all-pardoning blood ; breaks the fetters of our lust, ignorance, and enmity, by the power of his grace ; and bestows on us the most glorious freedom, honour, and rest. Out of prison, I come to reign.

(*a*) Rom. vi. 5.

(*b*) Heb. iii. 1.

(*c*) Psal. xlv. 3--5.

(*d*) Zech. ix. 11. 12.

7. It is represented as a DEATH (a). Herein we partake of the influence of Jesus' death. Our old man receives his mortal wound, of which he afterward dies daily. In it our hopes of happiness by our own works, our relation and love to the law as a covenant, our universal study to serve it, our superlative regard to sinful and earthly things, painfully expire. So may I die, that I may live unto God.

8. It is represented as a BURIAL (b). In it, we partake of the virtue of Jesus' death and burial; and are conformed to him. We commence God's hidden ones, whose glory doth not appear; and are rendered contemptible and disagreeable to carnal and worldly men. Sweetly we rest from sin, and self-righteousness; from the overwhelming terrors of the law; of death and hell; and from every sting of trouble and adversity. So let me be buried with Christ; so come, my soul, and see the place where the Lord lay.

9. It is called a RESURRECTION (c). Being by nature in the most earthly, withered, dry, lifeless, and loathsome condition, Jesus, by his Spirit of life, quickens us; causeth us to pass from death to life; brings us from our graves of condemnation and lust; clothes us with the white robes of his righteousness and grace; and qualifies us to work and walk with God, angels, and good men. So let a poor sleeper in the dust, awake and sing.

10. It is called a CREATION (d). Unassisted by any creature, Jesus, by his almighty power and word, forms the structure of grace, the *new creature*, out of nothing. His work he commences in the forming of spiritual light and knowledge. Daily he adds new ornaments thereto, till, against the Sabbath of eternal rest, it be fully perfected. So, Lord, *create in me a clean heart*, and *renew a right spirit within me*.

11. It is called a RENEWING of the Holy Ghost (e). Therein God forms a *new creature*; makes all things new. He furnishes our mind with *new light*, thoughts, and designs. He imparts to our conscience, purity, pe-

(a) Gal. ii. 19. 20. (b) Col. ii. 12. (c) Ezek. xxxvii. 1. to 14. (d) Eph. iii. 10. (e) Tit. iii. 4. 2 Cor. v. 17.

netration, softness, tenderness, activity. He bestows on our will, *new* inclinations and desires. He sets our affections on *new*, spiritual, and heavenly objects. He fixes in our memory *new* treasures of divine truth and gracious experience. In fine, he gives us a *new heart*; and make his *new Spirit* to dwell within us. By his grace he disposes us to relish and chuse *new companions*; and to lead a *new*, holy, humble, self-denied conversation, of charity and love, out of a pure conscience, and from faith unfeigned.

12. It is represented as a SECOND, a HEAVENLY BIRTH (*a*). Of the incorruptible seed of his word, Jesus, our spiritual Father, begets us again to a lively hope. Curiously and wonderfully, we are conformed to his image! Without our preparation or assistance, there is formed a marvellous contexture of grace, a *new man*. We are made partakers of a divine and heavenly nature. By his painful sorrow and suffering, by ministers painful labours, and with our own painful experience, we are born and brought into the *new*, the heavenly world, of a *new-covenant* state, and become related to God, angels, and saints.

13. It is called a CIRCUMCISION, *not of the flesh, but of the heart* (*b*). Therein God, by his word and Spirit, sharply pricks and wounds our heart and conscience; exposes to us our spiritual nakedness and guilt; cuts off the reigning power of indwelling corruption; prevents our after pollution; manifests and confirms our interest in his covenant. And without it, we are exposed to endless destruction.

14. It is called a BAPTISM (*c*). Therein we are graciously received into covenant with God, and intitled to the privileges of his people. Therein, washed in Jesus' blood, and purified by the influence of his Spirit, we solemnly receive God, Father, Son, and Holy Ghost, as our Parent, Saviour, Sanctifier, and *all in all*, and cheerfully dedicate ourselves to his service. My soul, hath Jesus baptized me with the holy Spirit, and with his fiery and sin-purifying influence?

(*a*) John iii. 3, 5. (*b*) Col. ii. 11. Deut. xxx. 6. (*c*) Matth. iii. 11.

15. It is called a **TURNING OR CONVERSION** (*a*). Therein we are divinely turned from the paths of hell to the ways of heaven; from darkness to light; from guilt to righteousness; from sin to holiness; from slavery to freedom; from poverty to wealth; from rebellion and enmity, to favour, acceptance, and intimate friendship with God; from distance to nearness; from sinful sickness and weakness, to spiritual soundness and strength. So turn me, Lord, and I shall be turned.

16. It is called a **TRANSLATION** *into the kingdom of God's dear Son* (*b*). By his grace Jesus lays hold upon us; bears us in the arms of his power and love; carries us into a new covenant state; where we are only subject to him, and not to the broken law, a raging devil, or reigning lusts.

17. The work of grace in mens heart is called the **KINGDOM OF GOD** (*c*). In the day of his power, Jesus invades and enters our heart; by his word and Spirit overthrows the strong holds of inherent corruption; overturns the reigning power of Satan and our lusts; conquers every faculty of our soul; fixes his palace and throne, and writes his law in our inward parts; erects the judicature of a purged, enlightened, and tender conscience: he entitles us to all his fulness and treasure; enters us into league with his omnipotent perfections, mighty angels, and useful creatures on earth. Storing our inward powers with his divine armour, he disposeth and enables us to wage war with sin, Satan, and the world. Thrice blessed kingdom, consisting not in meat and drink; but in righteousness, peace, and joy in the Holy Ghost! Thrice happy and honoured, my soul, if this kingdom, that cannot be removed, be within me!

18. The change of family herein is called **ADOPTION** (*d*). Finding us children of the devil, and heirs of wrath, God, in infinite mercy and kindness, puts us among his children of angels and saints; and gives us an undoubted and everlasting title to all the privileges of sonship. His name he puts upon us; his Spirit in us;

(*a*) Jer. xxxi. 18.
(*d*) Gal. iv. 5. 6.

(*b*) Col. i. 13.

(*c*) Luke xvii. 20.

and his image on us. His angels he appoints to guard, and his ministers to inspect and instruct us. Our prayers he hears, our requests he grants, and allows us familiar boldness and intimacy with him. He teacheth, directs, feeds, clothes, arms, protects, comforts, and corrects us. Irreversibly he bequeathes to us the everlasting, the *pleasant land, and goodly heritage of the hosts of nations*, the whole fulness of God. O astonishing! when guilt, pollution, and enmity, might have justly provoked his endless detestation, he said to my soul, *Thou hast spoken and done evil things as thou couldst; wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?* When, as an infernal fiend, I returned, *What have I to do with thee? Art thou come to torment me before the time?* powerfully he rejoined, *Thou shalt call me my Father, and shalt not turn away from me. I will be to him a Father, and he shall be to me a son.* How could my enmity, my inward rock, withstand such melting love! Straight all my powers cried out, *My Father; my Guide; my God; my ALL.*

19. Our new-covenant state is called a REST (a). There, in Jesus' blood, as the means of protecting our soul, and appealing our conscience; in his power, as an antidote against every fear and danger; in his love and loveliness, as the all-satisfying object of our desire; in his faithful promise, as our infallible security for glory, honour, immortality, eternal life; we rest safe from every wrathful event and enemy. There is no condemnation to us. No evil can befall us. God and his creatures are in a covenant of peace with us. In this happy state too we rest from slavish service to the broken law; and from our sinful fulfilment of the lusts of the flesh and of the mind.

(a) Matth. xi. 28.

S E C T. III.

Of the pardon of sin.

1. **P**ardon of sin, which is oft put for the whole of our justification, is represented as God's *being merciful to our unrighteousness* (a). It is entirely of his free, rich, and sovereign grace and mercy, that he doth not avenge, but forgive our unrighteousness of heart or life. O grace, grace unto it!

2. It is represented as a **COVERING of sin** (b). By the imputation of Jesus' righteousness for our robe, our guilt is so hid and covered, as no more to expose us to God's revenging wrath; nor can justly annoy our conscience with legal horror.

3. It is called a **REMISSION OF FORGIVENESS** (c). Therein God most fully acquits us of the charge of our crimes; secures us against the avenging and wrathful punishment thereof; and removes every legal bar, that obstructs our hope, our happiness, or comfort.

4. It is represented as God's **NOT REMEMBERING our sin** (d). Having pardoned it, God no more continues to charge or punish it upon us; but allows us as eminent friendship, familiarity, and fulness of blessings, as if we never had sinned. How oft, my soul, has he taken me into his bosom, as if I had been an innocent, an angel!

5. It is represented as his **BLOTTING OUT of sin** (e). Upon the imputation of Jesus' blood to our person and conscience, our sinful debts, and the demands of satisfaction for them, are so dropt from the book of God's judicial remembrance, that neither he, nor the broken law, nor our conscience, have the least remaining ground to charge them upon us, in order to require satisfaction for them.

6. It is represented as his *casting our sins behind his back, or into the deeps of the sea; and his putting and*

(a) Heb. viij. 12.

(b) Psal. xxxii. 1.

(c) Acts v. 31.

(d) 1st. xliii. 25.

(e) Psal. li. 1. 9.

removing it far from us (a). For when it is pardoned, he neither will, nor can charge it upon us; nor suffer any wrathful punishment to come near us. Our sins are buried in the deeps of JEHOVAH's love and Jesus' blood; nor ought fears of divine curses or condemnation in the least to dismay us. Jesus hath taken away the handwriting of law-charges of guilt, as well as of ceremonial ordinances, that was against us, and hath nailed it to his cross, from whence it can never be loosed.

7. It is represented as a PURGING away of sin, through the sprinkling of, or washing us in clean water (b). By the saving application of Jesus' infinitely pure and purifying blood, the legal guilt of our sin is completely removed from our conscience; and a sufficient foundation laid for purging away its moral filth, by the Spirit of sanctification.

8. It is represented as God's making our scarlet and crimson coloured, our hideous crimes, white as snow and wool (c). By the imputation of Jesus' blood and righteousness, all their terrible appearances do, as it were, vanish; and purity, peace, righteousness, and rest, succeed in their room.

9. It is compared to the dispelling of a cloud or thick cloud (d). Hereby, God alone removes the guilt of our numerous, our innumerable, and frightful crimes; removes the ground of our gloomy apprehensions of his threatened vengeance, which by nature hangs over our head; gives us access to see himself in mercy, and comfort; and to obtain delightful views, and well-grounded hopes, of the heavenly glory.

10. It is represented as the giving us a white stone, with a new name written on it (e); in allusion to an ancient custom of the Greeks, their voting sentences of absolution, by casting into a vessel white stones, whereon was sometimes written the name of the person absolved. God gives us our sentence of pardon, in the pure, peaceful, glorious, and everlasting promise of the gospel, directly pointed and applied to our heart. Hath God done so to me? Then let me never be merciful to any ini-

(a) If. xxxviii. 17. Mic. vii. 19. Psal. ciii. 12. (') Ezek. xxxvi. 25. (c) If. i. 18. (d) If. xlv. 22. (e) Rev. ii. 17.

quity; let me never cover my transgressions as Adam; let me never forgive my wicked self; let me remember my evil ways, and be ashamed and confounded for all that I have done; let my sin be ever before me.

S E C T. IV.

Of sanctification.

1. **S**ANCTIFICATION is represented as a **LIFE (a)**. It is the immediate effect of Christ's living in us by his Spirit; it is a mysterious, pleasant, and profitable mercy, maintained by the constant, the quickening influence of Heaven, the daily application of Jesus' flesh and blood.

2. It is represented as God's **WASHING us in water**, and **PURIFYING us in fire (b)**. By the continued application of Jesus' word, his blood and Spirit; and by manifold troubles, temptations, and persecutions, he gradually, skilfully, and powerfully purges out our corruption, till we become like gold tried in the fire; whiter than snow; without spot, or wrinkle, or any such thing. Having these exceeding great and precious promises, my soul, cleanse thyself from all filthiness of the flesh and spirit.

3. It is represented as God's **SUBDUING our iniquities (c)**. By the application of the blood of the Lamb, by the almighty Spirit, and the all-conquering word of his grace, applied to, and working in the heart, he gradually weakens, and puts out our inward nations of lusts, enables our graces to tread upon them, and occupy their room in our heart, our speech, and behaviour.

(a) Gal. ii. 20.

(b) Is. iv. 4.

(c) Mic. vii. 19.

S E C T. V.

Of fellowship with God.

1. **C**OMFORTABLE fellowship and intimacy with God in Christ is represented as a *being in his HOUSE, his CHAMBER, or PRESENCE* (a). Divinely drawn and admitted, we therein, with secrecy and safety, enjoy eminent familiarity with him, are refreshed and nourished with his delicate provision; are enabled and encouraged to utter all our complaints into his bosom; and have the secrets of his covenant and promise, and sometimes of his purpose and providence, unfolded to our soul. *O send forth thy light and thy truth; let them lead me; let them bring me to thine holy hill; then will I go to God's altar, to God mine exceeding joy.*

2. It is represented as a *SEEING of God, a WALKING in his light, and having his countenance lifted upon us* (b). O the clear, the near, and intimate discoveries we there enjoy of his perfections, promises, relations, words, and works! With what pleasure we therein behold his excellency and brightness! understand his illuminating truths, and thereby make progress in our heavenly journey, causing the light of our holy conversation shine before others, that they may take knowledge of us, that we have been with Jesus.

3. It resembles a *GREEN and well GUARDED BED* (c). O the profound rest we enjoy in the person, the righteousness, and love of Christ! How sweetly we cease from our sinful, legal, and carnal labour, and delight ourselves in the embraces, the familiar discoveries of Godhead! How complete our safety from evil! How familiarly we converse with the Most High! How melting and fructifying are his influences to our heart!

4. It is called the *KISSES of Christ's mouth* (d). By his various promises, how sweetly are his everlasting

(a) Song i. 4. and ii. 4. (b) If. ii. 5. Psal. iv. 6. (c) Song i. 16. and iii. 7. 8. (d) Song i. 2.

kindness, mercy, and grace, manifested to our soul! How powerfully this testifies and assures us, that though he was angry, his anger is turned away, and he comforts us! With what delightful influence it animates and enhances our love to him!

5. It is compared to *LIFE* (a). How agile, alert, and active, it renders our soul in the work of God! How pleasant! how mysterious and useful! Life, O Jesus, lies in thy favour; natural life is but a death, a hell, without thy presence and love. I live, if I stand fast in the Lord.

6. It is likened to *INEBRIATION* (b). How abundantly we therein drink out of God's wells of salvation! drink of the wine of his loving-kindness, receiving it by faith into our heart! How effectually are we thereby encouraged and strengthened! How sweetly our hearts forget their former misery, and our lips open in his praise!

7. It is a *CUP OF SALVATION*; a *CUP RUNNING OVER* (c). How delightful; how refreshing; how ravishing our believing views of our redemption! How transporting to possess, and know myself a possessor of that salvation, which from eternity employed the thoughts of God to devise it; and which comprehends the enjoyment, the endless enjoyment, of *all the fulness of God!*

8. It resembles an *ANOINTING* (d). Plentifully therein, the Holy Ghost bestows his grace, applies his influence, and renders us fresh, comely, alert, and active, in our spiritual warfare and work. O to have an unction from the Holy One, that I may know and do all things!

9. It is compared to a *SEALING* (e). Therein the blessed Spirit of all grace impresses his image on our heart; sets us aside from the world to his service; and confirms to us our hopes of everlasting salvation. Jesus sets me as a seal upon his heart, and as a seal upon his arm. O happy they, who, after they have believed, are thus sealed with the holy Spirit of promise!

(a) Psal. xxx. 5. (b) Song v. 1. (c) Psal. cxvi. 13. and
xxiii. 5. (d) 2 Cor. i. 21. (e) Eph. i. 13.

10. It is represented as a *SITTING under Christ's shadow, and FEASTING on his fruit*;—a *SUPPING together with his Father and him* (a). Protected and refreshed by Jesus' power, righteousness, and love, we thereby, in sweet familiarity with divine persons, with pleasure and joy, believe and acquiesce in the glory to God; and abundantly embrace the peace on earth, good-will to men; and rich fulness of grace and glory, he by his mediation hath purchased and procured for us.

11. Earnest desire after this fellowship with Christ; and the inward comfort flowing from it, are represented as a *LOVE-SICKNESS* (b). In the first, what a painful pressure of mind; a trouble, a sinking of heart; a burning desire after Christ; a detestation of all worldly things, that offer a shadowy comfort, is occasioned by his absence! In the last, what a ravishment; a transport, an inward burning of love to a Redeemer, is produced by his presence! When I deeply taste a Saviour's love, when I lie basking in his warming rays, how ravished with joy! how sick! how overcharged with bliss! how all inflamed with love divine! how I detest the sweets of earth! Get hence, you ministers of darkness, you enjoyments of sense, you polluted pleasures of sin; my soul abhors your dainty meats. Get hence, thou body of sin and death, thou hated clog of error, guilt, and corruption. Get hence, thou mortal life, thou circle of repeated woes, vanities, and vexation of spirit; where, since sin and folly entered, happiness was never seen. Ye flowery varieties of earth; ye sparkling glories of the sky, now let me shut mine eyes on you, and open them on brighter! O far brighter scenes! On God! my GOD! my JOY! my LIFE! my LOVER! and my ALL! How delightfully my thoughts with reason rave on my loving, dying, living Lord! Beyond creation's utmost line, how fast! how far my wishes fly! O how my heart languisheth for the habitation, the embrace, the bosom, of the Most High! How she longs to behold my almighty Lover, in all his pomp of majesty, and bloom of beauty! How she pines for the fair original of all that

(a) Song ii. 3. 4. Rev. iii. 20. (b) Song v. 8. and ii. 5.

i lovely! for beauty yet unknown! for intellectual pleasure yet untasted! By what almighty; what enrapturing attraction he now draws my heart! How Jesus' lovely form meets every thought! fills every view! Beside him, I behold nothing; beyond him, I desire nothing. O sweet burning thirst, to be quenched by nought but the unfathomed ocean of a full enjoyed God of love! Is this my sickness? what then that endless health above!

C H A P. VII.

Of metaphors respecting saving grace, as inherent in, and exercised by us.

S E C T. I.

Of grace as a general principle.

1. **T**HE inward principle of grace is called the SPIRIT (a). It is formed by, and resembles the Spirit of God. It resides in the soul, in the spiritual powers of man; and it disposes to mind, favour, delight, and labour in spiritual things.

2. It is called a MAN (b), for its glorious dignity, its marvellous contexture, its eminent prudence and sagacity. It spreads through our whole man, soul, body, and spirit. It has what answers to the distinguished parts and powers of a human body. Hope, that mounting grace, is its *head* as Carmel or crimson; spiritual thoughts and good works are the hairs growing thereon. Faith and spiritual knowledge are its *eyes*, whereby we see the Son, and his invisible realities; see ourselves in our wileness, and the world in its vanity, and bring forth tears of godly sorrow, and melting of heart: and *ears*, whereby we hear Jesus' voice, and discern it from the

(a) Gal. v. 17. (b) Eph. iv. 24. and iii. 16. Song iv. 1.-5. and vii. 1.-5; 1 Pet. iii. 4.

voice of a stranger : and its *nose*, to smell the savour of his good ointments, and sagaciously to present the approach of spiritual foes ; and to discover the inward frame of our heart. Humility and self denial are its blushing and beautiful *cheeks*. Faith, whereby we taste that the Lord is gracious, handle the word of life, receive Jesus as the gift of God, are joined to him, and feed upon him, as the bread of life, and nourishment of our soul, is its *mouth, hand, and neck*. Affectionate desires toward God its *lips and breath*. Believing embraces, ardent affection and desires, are its *bosom and breasts*. Love and compassion are its *belly, bowels, and heart* ; spiritual strength, resignation, and patience, its *back*. Holy principles, and a gospel-conversation, are its *thighs, legs, and feet*. See *Book I. ch. VII. NO 5*. It is called a *new man*. It was not originally in our heart ; all things pertaining to it are *new* ; a new heart, a new spirit, new light, life, liberty, new love, affection, memory, and conversation. — It is called the *inner man of the heart* ; for though it produce an outward holy profession and practice, it chiefly and formally consists in the frame, temper, and disposition of our heart, our understanding, conscience, will, and affections. It is called an *hidden man* ; it is hid from Satan, that he cannot destroy it ; from the world, that they cannot understand it ; from other saints, that they cannot certainly discern it. When we walk in spiritual darkness, and are deprived of the shining of God's countenance, we ourselves can scarcely observe it. And how safely is it laid up, sealed, and secured in Christ !

3. It is represented as an ARMED WARRIOUR (a). Dreadless of danger, secure against death, it continually seeks the ruin of ; and by earnest desire after holiness, by warm opposition of inward lust, by resistance of temptation, and study of disconformity to carnal men, it fights against sin, Satan, and the world. It is armed with the *girdle of divine truth*, which applied to the heart, renders it strong and active ; with the *girdle of inward truth* and sincerity of soul, which girds up the

(a) Eph. vi. 10.--18. 1 Thess. v. 8.

loins of the mind, and makes it candid and sober; with the *breast-plate of imputed righteousness*, which repels the horrid accusations of Satan, secures from condemnation and death; and of *faith and love*, which render our soul courageous and safe. Armed with *the sword* of gospel-truth, a firm establishment in the principles of which, qualifies to run alertly, regularly, and fearlessly, in the field of spiritual warfare: with the shining, solid, and impenetrable *shield of faith*, especially of the *divine perfections*, as embraced and improved by faith, to defend the whole man, and to repel and return on Satan himself, the fiery, fearful, swift, flying, and dangerous darts of his seduction: with the *helmet of salvation*, and *hope thereof*, to ward off deadly, stupifying, and confounding blows of temptation or trouble. Armed with the mail-coat, and *armour of universal holiness and righteousness*, on the right hand, and on the left, to damp the heart of every opposer: with the artillery of *all prayer* and dependence on God, and with the *sword of the Spirit*, which is the word of God, whereby our conscience is convinced; our corruptions wounded; temptations, errors, and heresies, solidly refuted and ruined.

4. It is represented as a *DIVINE NATURE*, and image of God (a). By him it is conferred on, and produced in us; and by it are we conformed to him in every imitable perfection, in knowledge, wisdom, power, holiness, justice, goodness, and truth; are inclined to live on him, as our portion, with him, as our friend, and to him, as our last end. O when shall I be perfect, as my Father, which is in heaven, is perfect! When shall I be like him, by seeing him as he is!

5. It is called an *HEART OF FLESH* (b). How softened by the love! how readily impressed with the word and providence of God! how readily it bends under his influence; and resigns to his sovereign will!

6. It is called *LIFE* (c). By the breathing of his word and Spirit, God alone forms it. How pleasant, precious, and honourable is it! and how comely and

(a) 2 Pet. i. 4.

(b) Ezek. xxxv. 26.

(c) 1 John v. 10.

active.

active in serving God, and in promoting our happiness, it renders our soul !

7. It is called **LIGHT** (a). To us, how mysterious and incomprehensible its nature ; from the Sun of righteousness it wholly proceeds. And how pure, penetrating ! how active, refreshful, enlightening, and directing to our soul ! What a blessed prelude and earnest of everlasting felicity !

8. It is **INCORRUPTIBLE SEED** (b). With divine labour and wisdom, planted, and sown in our heart, watered with the rain and dew of the holy Spirit, and warmed with the love, the rays, of the Sun of righteousness, it never rots, or consumes ; never gives place to sinful lust ; but flourishes as corn and trees ; and though in different degrees, brings forth fruit unto everlasting life.

9. It resembles a **GRAIN of mustard-seed** (c). From the smallest beginnings, it grows up, till it be exceeding strong, visible, and useful, for the seasoning and improvement of providence, and for the protection of our soul. How sweetly this less than handful of seed, cast into the tops of mountains, into our rocky barren heart, shakes with fruit ! O how the particular graces flourish ! how the good works abound !

10. It resembles an **HEAP OF WHEAT set about with lilies** (d). O the excellency ; the abundance ; the variety of particular graces ! the purity, permanency, and solidity thereof ! No wind of temptation, nor fan of persecution, can drive it away. What delightful nourishment to Christ and his people ! How orderly surrounded with *lily-like* promises, and evangelic good works !

11. It is compared to **SPIKENARD** (e). How low and contemptible, in the view of carnal men ! but how precious and fragrant to Christ and his saints ! How effectually it warms, nourishes, preserves from corruption, strengthens, and refreshes our heart ! When Jesus, our King, is sensibly present, how sweetly it sends forth the smell thereof, in heavenly desire, and holy exercise !

12. It may be compared to **MANDRAKES** (f). In e-

(a) Eph. v. 8.

(b) 1 John iii. 9.

(c) Matth. xiii. 31. 32.

(d) Song vii. 2.

(e) Song i. 12.

(f) Song vii. 13.

very form, how delightful, fragrant, and comely ! How powerfully it cools our indwelling lust ; our fiery perturbations of soul ! heals our spiritual maladies ! attracts our affections to Jesus ! and renders us fruitful in good works !

13. It resembles all *pleasant fruits, and chief spices of camphire, calamus, saffron, &c.* (a). What a flourishing, fragrant, and delightful garden of God, it renders our wilderness soul ! How diversified its various forms of faith, of hope, of love, repentance, humility, patience, resignation, and the like ! How rare, precious, and pleasant ! How effectually it cheers our heart ! preserves from spiritual corruption and rottenness ! How ever-green, incorruptible, and growing ! How wholesome and medicinal to our soul ! And do not some particular graces, of faith, hope, love, like calamus, camphire, and myrrh, ascend on high, mount toward Jesus and heavenly things ; while repentance, self-denial, patience, resignation, like spikenard and saffron, couch beneath ?

14. It resembles all *manner of PLEASANT FRUITS, new and old, laid up at our gates for Christ* (b). O the abundance and variety of particular graces ! How constantly they receive new supply from Jesus' fulness ! and add to their former growth ! And for his pleasure and honour, their whole exercise in divine ordinances, and manifestation to the world, is designed and calculate.

15. It is compared to *all the POWDERS of the merchant or apothecary* (c). How diversified and various the particular graces ! How rich and costly ! purchased by Jesus' blood ; compounded by his skill ; and received out of his fulness ; how effectually they perfume our nature and work ! and render it amiable to God and his people !

16. It is compared to *SALT* (d). It is of a durable and purifying nature. It pricks, pains, and puts away our corruption. It preserves us, from becoming rotten, unsavoury, and noisome in our disposition and practice. It

(a) Song iv. 12, 13.
(d) Mark ix. 50.

(b) Song vii. 13.

(c) Song iii. 6.

heals our soul; and testifies our friendship and reconciliation with God. Be you, my heart, my speech, my work, always seasoned with it.

17. It is compared to *LEAVEN* (a). However weak, and inconsiderable at first, it gradually, powerfully, and often insensibly, conquers and transforms our whole heart and life, into its likeness and image!

18. It is compared to a *CHAIN OF GOLD about the neck* (b); consisting of the precious, solid, lasting, and diversified links of knowledge, hope, humility, meekness, love, repentance, zeal, thankfulness, contentment, sincerity, &c. beautifully connected. It flows from, and depends on our spiritual *neck* of the promise and word of God; and surrounds, adorns, and strengthens the *neck* of our faith.

19. It resembles *ROWS OF JEWELS on the cheek; BORDERS OF GOLD with STUDS OF SILVER* (c). How distinguished the value, the purity, the adorning and enriching virtue of these various graces! In what comely order, and beautifying influence, they appear in an holy, humble life! How agreeable, when these *golden borders* are attended with *silver gifts*, and holy fruits, of the Spirit!

20. It, with its attending benefits, are like *GOLD TRIED in the fire* (d). How precious, pure, substantial, satisfying, and durable! No fiery oracles of heaven, no furnaces of fiery troubles, can destroy them; but discover their distinguished value. May I ever lay up this gold as the dust; and as the stones of the brook.

21. It is compared to a *ROBE* (e). Skillfully it is framed by the power and wisdom of God. Effectually it warms, adorns, and protects our heart. My soul, be thou clothed herewith. Let it adorn my inward powers, and shine forth in my conversation.

(a) Matth. xiii. 33. (b) Song i. 10. 11. (c) Ibid. (d) Rev. iii. 18. (e) Eph. iv. 24.

S E C T. II.

Of particular graces, knowledge, faith, hope, love, repentance, zeal, humility.

I. *Of knowledge.*

1. **S**piritual knowledge is a **FOUNTAIN OF LIFE** (a). It shews us the nature of life, spiritual and eternal, and the means of attaining it. It refines and sanctifies our natural life; is the means of spiritual; and the means, beginning, and earnest of eternal. It teacheth and engageth our heart to receive Jesus, the resurrection and the life, into our heart; and it is eternal life to know the only true God, and Jesus Christ whom he hath sent.

2. Saving knowledge and true faith resemble **EYES** and **EARS** (b). Thereby our souls are adorned and beautified. Thereby we discern the truth; behold the person, and apprehend the work of Christ, and his Father. We espy our path of duty, avoid dangers, and obtain exactness in our work. We attend to, and hear the voice of the Son, the word, the providence of God; hear, that our soul may live; hearken and hear, for the time to come; are led out, to realize, and prepare for, an eternal state.

3. They resemble **DOVES EYES** (c), because of their purity, their clearness, their loveliness, meekness, singleness; their chaste affection to Christ, and quick discerning of wholesome provision to our soul.

4. They may be compared to the **FISH POOLS** of *Heshbon*, by the gate of *Bathrabbim* (d), because of their beauty, their perspicuity, their unmoveableness, their abundant supply from Jesus, the Fountain of living waters: and for their tendency to discover ourselves to us; that we may thereby be induced to hearty repent-

(a) Prov. xvi. 22.
i. 15. and iv. 1.

(b) Song vii. 4. If. lv. 3.
(d) Song vii. 4.

(c) Song

ance,

ance, holy modesty, cordial humility, and eminent self-denial.

5. Spiritual knowledge, prudence, and faith, resemble the NOSE (*a*). By them we relish the fragrantcy of spiritual things; discern the noisome nature of sin, and the unfavouriness of created enjoyments. By these is our religious appearance exceedingly beautified. By the exercise thereof, do our apple-like smelling breath of holy desires and endeavours, mark the inward soundness of our heart.

II. Of faith.

5 Faith is our SPIRITUAL MOUTH (*b*). Thereby we taste and see that God is good: we receive Jesus as the food of our soul: we express our mind to God in prayer and praise; and to others in holy and edifying converse; for whatsoever is not of faith, is sin.

6. It is our SPIRITUAL TEETH (*c*); whereby we chew the bread of life in holy meditations, heavenly desires, and assured persuasions of his being the all-suited, the all-comprehending, and unspeakable gift of God to us.

7. It is our SPIRITUAL NECK (*d*); which joins us to Jesus our glorious head; is the means of our correspondence with, and receiving nourishment from him; supports our towering grace of hope; and renders us stately and glorious.

8. It is our SPIRITUAL HANDS AND ARMS (*e*); whereby we receive and embrace the all-glorious Redeemer; hold him fast by his promise; work out our salvation with fear and trembling; war against and conquer our spiritual foes; and how pleasantly it drops with the sweet-smelling myrrh of Jesus' influence, when he graciously opens and draws out our heart!

9. It resembles a newly-washed even-shorn, and fruitful FLOCK (*f*). How self-consistent its various acts! all washed in a Saviour's blood and Spirit! all fed in the pasture of his word; and bringing forth abundant fruits of holiness to the honour of God!

(a) Song vii. 4. 8.

(b) Psal. lxxxi. 10.

(c) Song vi. 6.

(d) Song i. 10. and vii. 4.

(e) Song v. 5.

(f) Song iv. 2.

10. It is like the *TOWER of David builded for an armoury* (a). How inexpressibly high, firm, and impregnable! and useful to defend our souls; or annoy their foes! How richly stored with all the armour of God! Like a *tower of ivory*, how self-consistent, precious, comely, and strong! And like the *tower of Lebanon looking towards Damascus*; it, with our spiritual knowledge and prudence, chiefly watches against, and opposes our unbelief, our pride, our legality, and other *Syrian-like* principal enemies of our soul.

11. It is compared to a *SHIELD* (b). Depending on, and improving God in Christ as our shield, and our exceeding great reward, it turns every way, and eminently contributes to protect our inner man, from all the fiery darts of the devil.

12. It is compared to *GOLD TRIED* in the fire (c). How pure, precious, durable, and useful! How tried in the fire of God's probatory word! and in the fire of temptation and trouble! It is *much more precious than gold*. It is the purchase of Jesus' blood; the distinguished gift of *JEHOVAH's* hand. It adorns our soul, conforms us to the image of God. Furnisheth us with spiritual life, liberty, health, nourishment, and glory, from the fulness of Christ. Nor can thieves, or any creature, deprive us thereof.

13. Faith and love resemble *two towering BREASTS* (d). How near and comely their connection! What mutual and affectionate embraces of Jesus, the beloved! All night of trouble and time, he lies in their midst. What an abundant source of edification to others around! Their eminent growth, how sure a token of our ripeness for the celestial marriage with Christ!

14. They resemble *TWIN ROES feeding among lilies* (e). What harmony, loveliness, and vivacity are in them! What opposition to Satan and his serpentine seed! What sad harassment and trouble, they, especially in a day of carnal security, receive from those! But how glorious and surprising, though difficult, are

(a) Song iv. 4. (b) Eph. vi. 16. (c) 1 Pet. i. 7. (d) Song viii. 10. (e) Song i. 3.

their conquests! How delightfully they dwell in the heart of *lily-like* saints, and are nourished among the *lilies* of gospel-truth!

15. They resemble *WINGS* (a). In the exercise thereof, by the breathing of the Holy Ghost, we fly above this world, and its earthly concerns; above the clouds of ignorance, guilt, and affliction; and ascend to Jesus, our exalted Saviour, and the things above.

16. They are compared to a *BREAST-PLATE* (b). Constantly and effectually they protect our heart from Satan's temptations, or the hurt thereof; and from the hurt or horror of trouble.

III. Of hope.

2. Hope resembles a *HEAD* (c). Supported by faith as a neck, it mightily tends to preserve us from sinking amid waves of adversity. It is an especial seat of our spiritual vivacity, courage, and beauty. And, when lively, produces an unnumbered multitude of good works.

3. It resembles *CARMEL* (d). How heavenly its height, foundation, and object! How wide its prospect of the promised land! and of the sea, the ocean of endless duration! How noted its fragrancy and fruitfulness!

4. It resembles *CRIMSON* (e). *Christ* crucified is our hope, the author, foundation, and object of it. Through his bloody death, we obtain a *good hope*, are begotten through his resurrection to a *lively hope*; and to be with him for ever, is the sum, the all, we hope for.

5. It is an *ANCHOR* *sure and steadfast, entering into that within the veil* (f). Through well-grounded hopes of heaven, our souls are secured, that no weight can sink our spirit; no storm of temptation can drive us away; no floods of tribulation can hurt or dismay us. Fix, my soul, thy anchor, thy hope, to a strong faith within thee; cast it forth of thyself. Fix it in Jesus,

(a) 1st. xl. 30. (b) 1 Thess. v. 8. (c) Song vii. 5. (d) Ibid.
(e) Ibid. (f) Heb. vi. 19. 20.

the immoveable rock, and the unseen scenes of a distant, a celestial world.

6. It is compared to an **HELMET** (*a*). What signal protection and safety it affords our soul! How terrible it renders us to our spiritual enemies! How bold and undaunted in fighting with, resisting, and attacking them!

IV. Of love.

5. Love is compared to **DEATH** and the **GRAVE** (*b*). It conquers our heart, and every opposer; renders us dead to our lusts, our righteousness, our wisdom, our will, our carnal profit or honour. It disposeth us to die for the honour and testimony of Jesus, and for the spiritual interests of his people. Like the grave, it separates us from the world, and insatiably hungers and thirsts after the fulness of Christ.

6. It is compared to **COALS OF FIRE**, *that have a most vehement flame*: and zeal for Christ is likened to a *consuming fire which eats us up* (*c*). Our love fixed on a known, though unseen Redeemer, how it melts our heart! inflames our desire after him! purifies our soul from the dross of corruption! insatiably presses after further fellowship and conformity with him! Nor can floods of ungodly men, of persecution, affliction, temptation, desertion, corruption, or law-terrors, quench or destroy it. True zeal burns up, not these around us, with carnal contention, and angry reviling; but our own heart, with grief and concern that Jesus is dishonoured; and with earnest desire and endeavour to have him exalted.

7. Love and harmony among brethren in nature, office, or profession, is like **OINTMENT** and **DEW** (*d*). How it refreshes, exhilarates, beautifies, and spiritually fructifies themselves and others around!

V. Of repentance.

1. Repentance is represented as a **BROKENNESS** and

(*a*) 1 Thess. v. 8.
Psal. lxxix. 9. and cxix. 139.

(*b*) Song viii. 6.

(*c*) Song viii. 6.

(*d*) Psal. cxxxiii. 1.—3.

RENDING of heart (a). How therein, the hammer of God's word and providence breaks it to pieces! How the whole soul is pressed and pained with views of her own sinfulness! How ready to be melted with Jesus' love, and formed as he pleaseth!

2. It is represented as an **ACCEPTABLE SACRIFICE (b)**. While looking on a crucified Christ, we mourn, and in his name request forgiveness, how highly God regards our exercise! how readily he grants our petitions!

VI. *Of humility.*

Humility is represented as an **ORNAMENT and ROBE (c)**. Eminently ought it to appear in our whole conversation, which is thereby rendered valuable, comely, and glorious, in the view of God, angels, and men.

S E C T. III.

Of the exercise of grace.

1. **O**UR exercise of implanted grace is called a **DYING (d)**. Thereby our love to, our activity in the service of sin, Satan, and the world, do, by virtue of Jesus' death applied to our heart, and through the painful exercise of repentance, gradually weaken, abate, and cease. May I die to sin daily. May I through the Spirit mortify the deeds of the body.

2. It is represented as a **LIVING (e)**. Proceeding from God the fountain of life, how pleasant, honourable, active, and useful is it, for advancing his glory, and our and others eternal advantage! Christ, in his person and fulness, is the food we receive by faith. God is our dwelling. He, his angels and saints, our companions. Holy desire, prayer, and praise, our spiritual breath. Obedience to Jesus' law, our motion and work.

(a) Psal. li. 17. Joel ii. 13. (b) Psal. li. 17. (c) 1 Pet. iii. 4. and v. 5. (d) Rom. vi. 6. 7. and viii. 13. (e) Gal. ii. 20

3. It is represented as a **CALLING**; an **OCCUPATION**; **VOCATION**; or **BUSINESS** (a). To proceed therein, we must know the mysteries of the gospel, concerning Jesus in his person, his offices, relations, benefits, and ordinances; and concerning ourselves, in our state, our qualities, and duties. We must have a stock of imputed righteousness, implanted grace, and exceeding great and precious promises. We must understand the nature and worth of spiritual and heavenly things. Daily must we attend to the exercise of holiness, as our great, our important work. Carefully must we abide at home, keeping our heart, watching over, and ordering our conversation. Frequently, by self-examination, must we distinctly state our business, our accounts; and clear them by application of Jesus' blood. Our stock being his, his glory is to be intended in every thing we do. Always ought we to thrive in grace, and know that we do so. No labour or pains are to be spared, that we may perfect holiness in the fear of God. How signally do quick returns of prayer, and eminent communications of grace, increase our stock, and animate our diligence! And how rich shall this blessed occupation render us, in our last end! Godliness with contentment is great gain; *having the promises of this life, and of that which is to come.* Apply to it, my soul, in every branch thereof; so number thy days, that thou mayst apply thy heart unto wisdom, and learn God's truth; plough up the fallow-ground of thy heart, accepting his rod and word for thy conviction and contrition. Deny thyself; awake, shake off thy drowsiness and sloth; beware of prodigal wasting of **JEHOVAH's** bounty; whatsoever things are needful, are lovely, and of good report, *buy*, freely and deliberately receive, out of the fulness of Christ; and together with God, work out thy salvation with fear and trembling.

4. It is represented as a **WALK** or **JOURNEY** (b). With hope and earnest desire to obtain the better country, we therein chuse Jesus and his law for our way, and with pleasure proceed from one degree of grace, or act of holiness, to another, till at length we appear before God in the heavenly Zion. It is a *walking in Christ*, a practi-

(a) John vi. 26. Phil. ii. 13.

(b) Col. ii. 6. Rom. viii. 14. cal

cal abiding and increasing improvement of his person, righteousness, and fulness: it is a *walking after the SPIRIT*; directed and influenced by the Holy Ghost: it is a *walking with God*; beholding, loving, trusting in, receiving all from, and resting satisfied in him. It is a *walking humbly and mournfully* with him, in the faith of his presence with us, as our God, our Father, our Friend, and our Guide; daily loathing, and mourning over our corruptions and offences done to him. It is a *walking before him*; with reverence of, and as in his immediate presence, and in hope of direction and reward from him. It is a *walking in his name*, as his servants, influenced by his power and promise, directed by his law, and intended to his honour. It is an *upright walk*, our purpose and practice uniformly concurring to advance the glory of God. It is a *walking circumspectly, redeeming the time*; attending to every circumstance of our practice, that we may regulate it, by the divine law; that we may value time as a precious jewel, and under a deep sense of former sinfulness and sloth, exert our whole care and might to improve our present opportunities, to the glory of God. It is a *walking with the wise*; making these who are taught of God our patterns and companions, in every good word and work.

5. It is called a *RACE set before us* (a). In the word of God, is the way, the troubles attending, the method of course, the pattern, and prize, *set before us*. The race plot, is this present world; the prize, the heavenly glory; the path, Jesus and his law. Supported by and looking to him, as our forerunner and pattern, we must labour and suffer for him; and with agility, readiness, cheerfulness, vigour, and patience, press forward, from one degree of grace to another, till we become perfect, as our Father which is in heaven is perfect.

6. It is called a *GOING UP through the wilderness, leaning on the beloved* (b). Finding no rest, ease, or satisfaction, in this desert world, or in the bare bewildering state of sin, or condition of estrangement from God, we turn away our desire, our delight, and expectation therefrom; and in a state of union to, exercise of

(a) Heb. xii. 1. 2.

(b) Song viii. 5.

intimacy with, and dependence on Jesus' person, righteousness, and strength, walk in him, and his word, as our way; and with assiduous labour, vigour, and prudence, surmount every towering impediment of ignorance, unbelief, of temptation, persecution, desertion, of terror and guilt, following on to know the Lord, till we are set down on his right hand.

7. It is represented as a **LUSTING** and **WARFARE** *against the flesh* (a). In it our new man of inward grace, like a strong and active spirit, wills, chuses, and follows after, the things tending to the destruction of sin. Therein is our whole man, soul, body, and spirit, with skill, courage, patience, and perseverance, to oppose, fight against, and by all possible means, seek the destruction of lust; to fight against Satan, resisting and labouring to overcome his temptations; to fight against the world, trampling on its alluring enticements, despising its frowns, opposing its wicked errors, and abominable practices; and against multitudes of afflictions, patiently enduring them. It is a *good fight*. It is for the *good* cause of God and truth; under a *good* captain, Jesus Christ; is to be performed in a *good* method, according to the law of God, with the *good* armour of God, and in the good and well grounded hope of a good victory and spoil, an inestimable crown of glory, life, and righteousness. It is a *fight of faith*, fought to maintain the doctrine of *faith* *once delivered to the saints*; and by the grace of faith, is standing and victory therein signally obtained.

8. It is represented as a **KEEPER** and **EXALTER** of a nation (b). What a blessed means of preserving from sin and danger, are *wisdom and knowledge*; real religion and righteousness! How gloriously they exalt the characters of persons! increase and establish their prosperity and happiness!

9. It is compared to the **GROWTH** of persons, herbs, and trees (c). Notwithstanding of frequent sickness, and of sad blasts of temptation, and frost-like prevalence of indwelling sin, the daily application of Jesus, as our bread of life, and of the watering and warming in-

(a) Gal. v. 17. Eph. vi. 10.--19. 2 Tim. iv. 8. (b) Prov. xiii. 6. and xiv. 34. (c) Eph. iv. 15. Hos. xiv. 5. 7.

fluence of his Spirit and love, make holiness in heart and life pleasantly and insensibly to revive and increase, till we be ripe for everlasting glory, having attained the measure of the stature of the fulness of Christ.

10. True godliness is called the **FEAR of the Lord** (a). With a reverential fear of, and love to him, are all its exercises and blessings attended. And truly this is the *beginning of wisdom*; a beginning to choose the better part, never to be taken away.

11. It is called **WISDOM** (b). Hereby we chuse the best friend, companion, husband, and portion; discern the things that differ; follow after righteousness, peace, charity; and run in the way of God's commandments. And by improving Jesus Christ, as our righteousness and strength, take a proper method to perform gospel-holiness, and obtain the divine acceptance thereof.

12. The path of the just is represented as **SHINING LIGHT**, *shining more and more unto the perfect day* (c). From small beginnings, their knowledge, their holiness and comfort gradually, mysteriously, and pleasantly increase, till swallowed up in the noon-tide brightness of eternal glory. Nor can any cloud overtake them, which shall not be quickly removed. Surely then their path is *pleasant, plain*, clearly laid down in God's word, and without these snares and stumbling-blocks which lie in the way of the wicked. Surely this is a *way above*, wherein heavenly things are chiefly attended to. A *way of life*, marking life spiritual, preparing for the eternal.

13. Holy exercises resemble **LILIES** (d). Numbers of them spring from one root or principle of faith. How pure! comely! high! and heaven-bending! the better they are, the more humility and self-denial are mixed therewith.

14. Holy exercises, real religion, and true wisdom, are a **TREE OF LIFE** (e). They shew a heart quickened by the Spirit of God; and do bring forth the good fruits of spiritual liveliness here, and of life eternal, hereafter.

15. Holy exercises are called the **GREEN FRUITS of**

(a) Psal. cxi. 10. (b) Prov. ii. 2. (c) Prov. iv. 18. (d) Song vii. 2. (e) Prov. iii. 18. and iv. 13.

the valley; and the BUDS or FRUITS of the saints, these trees of righteousness (a). In consequence of our implantation into Christ, and union with him, they gradually, one after another, appear in our life, and are but imperfect while we continue on earth.

16. Holiness of life is called a *sowing in righteousness*; a *sowing in tears*; and *to the Spirit* (b). In practising thereof, we, in the solid hope of eternal glory, carefully work righteousness; amidst grief and sorrow, we follow the dictates and operation of the Holy Ghost; act influenced by, and to the advantage of our new nature. And O what mercy, joy, and immortal happiness, we shall reap in the final, the eternal harvest!

17. The fear of the Lord is a *FOUNTAIN of life* (c). How refreshing its influence! What endless glory! what immortal life will it break forth in at last! From thee, O *fountain of living waters*, is my life, my fruit, found.

18. Wisdom, or real religion, is represented as an ORNAMENT; and righteousness as BRIGHTNESS (d). How precious in itself! how dearly purchased with Jesus' blood! How notably it adorns our nature and life! makes our face and conversation to shine! and will issue in the brightness of everlasting glory!

19. Experimental knowledge of real religion is like HONEY and the HONEY-COMB (e). How sweet and ravishing! Nor can any know the excellency thereof, without tasting it; strangers do not intermeddle with the saints joy.

20. True religion is compared to SILVER, and an HID TREASURE (f). How comely, precious, and enriching! How unknown to most of mankind! With what diligence it is to be sought for! With what joy the finding thereof fills our soul, and issues in!

21. Prayer is represented as MEDITATION; SUPPLICATION; INTERCESSION; CRYING (g); to denote the solid judgment, deep humility, familiarity, and earnestness, therein to be exercised.

(a) Song vi. 11. (b) Prov. xi. 18. (c) Prov. xiv. 26.
 (d) 1C. lxii. 1. (e) Prov. iii. 13---16. (f) Prov. ii. 4.
 (g) Psal. iv. 1. 1 Tim. ii. 1.

22. It is represented as a *pouring out the heart*; *lifting up the soul to God*; *breathing and panting for him* (a); to denote the inward fervency proper therein.

23. It, with some other religious worship, is called a *standing*, a *kneeling*, a *bowing*, a *falling down* before the Lord (b); in allusion to the gestures therein used; and to denote the reverence proper to attend it.

24. Praising of God is represented by *SHOUTING*; and by *SOUNDING* or *PLAYING on musical instruments* (c); in allusion to the service of the Jewish temple; and to mark the solemn sweetness and joy of heart included in this exercise.

25. Humiliation for sin is represented as a *putting on SACKCLOTH*; as an *ABHORRING of one's SELF*; a *lying*, or *ROLLING one's self in the DUST*; a *putting our MOUTH in the DUST* (d); to denote the shame, the sense of unworthiness, the fear and blushing before God included therein.

26. Beneficence to others is called a *WATERING* them; a *SCATTERING*; a *CASTING BREAD upon the waters* (e); to mark, how it refreshes and nourishes the poor object; how liberally, and without prospect of requital, it is to be exercised.

C H A P. VIII.

Of metaphors respecting sin, its state, course, kinds, temptations.

S E C T. I.

Of sin in general, or as inherent.

I. **T**HE indwelling sin of our nature is compared to a KING and MASTER (f). With great

(a) Psal. lxii. 8. and xxv. 1. Lam. iii. 56. (b) Psal. xcv. 6. and cxxxiv. 1. (c) Is. xii. 6. Psal. cl. (d) Joel i. 13. Job xlii. 6. Lam. iii. 27. (e) Prov. xi. 24 25. Eccles. xi. 1. (f) Rom. v. 21.

force and authority, it rules in, and over the wicked. Their heart is its palace and throne; devils, wicked men, and worldly things, are its armies and guard; every method of opposition to God is its law. By an amazing, powerful, and constant urgency, it mightily compels its unregenerate subjects to do whatever it listeth. However vile, or slavish; nor can any created power subdue and conquer it.

2. It is compared to a **WARRIOUR** (a). Armed with the curse of the broken law, delivering us up to spiritual death, it, with the utmost subtlety, aversation, opposition, enmity, and violent rage, fights against God, his Son, his Spirit, his word, and grace; and with restless violence and crafty stratagems, alway exerts its influence, to subdue our whole man into an entire slavery to itself.

3. It is compared to a **MAN** (b). It spreads through every part of our soul and body; fills our heart with all *unrighteousness, pride, debate, deceit, malignity*, high, vain, and vile imaginations and affections; it fills our mouth with cursing and bitterness; renders our ears open to error and filthiness; our eyes apt to behold vanity, *lifted up, and full of adultery*; our hands apt to perpetrate evil; and our *feet swift to shed blood*. It is an *old man*. It is in us from our conception; and is alway pre-existent to our grace. However crafty, peevish, and proud; yet in the saints, it is in a weakened and languishing condition.

4. Indwelling lusts may be called our **MOTHER'S CHILDREN** (c). By our mother we are conceived and born therein. No origin or allowance have they from God our heavenly Father. Ah, how they grow up with us from our birth! What a cursed intimacy is between them, and our soul! Ah, how they render us the *keepers of the vineyards*! entangle or force us into the most base and servile courses, to the neglect of our own heart, practice, office, or interest!

5. It is represented as a **WITNESS OF WRITTEN TESTIMONY** (d). How deeply it is engraven on our heart! How irrefragably its reign there, and our habitual vo-

(a) Rom. vii. 22. xiv. 7. and xvii. 1.

(b) Eph. iv. 22. (c) Song i. 6. (d) Jer.

luntary commission of actual transgressions, testify before God, and our awakened conscience, that we are unregenerate enemies to our Maker! children of Satan! incapable to recover ourselves! unripe for heaven! rich deserters, and insoffed heirs of endless wo!—and testify, that God is righteous in correcting and punishing us!

6. It is represented as an uncommon **DECEIVER** (a). It deceives, and renders deceitful all mankind; renders our heart deceitful above all things, and desperately wicked; renders it more deceiving to us, than Satan himself. It promises pleasure and profit in offending God; and makes us imagine we enjoy them, while we are consumed by it; and that we procure wealth, while we lose our soul, and every thing good or useful, and pierce ourselves through with many sorrows. How oft it persuades us that we obtain liberty, while we enslave ourselves into the cruelest bondage! that we are men of wisdom, while we wax blind and ignorant! that we make religion our great business, while we wallow in sin, heartily loathing, and detesting every thing good! that inward wickedness is of small account! that sin may be repented of, and turned from, at pleasure!—How oft it hurries us, from one extreme to another! How strangely it adorns the vilest abominations with specious names, fair pretences, and honourable appearances; and makes them pass for duties and virtues! How oft it employs us in attempting to deceive God, and compassing him about with lies, in our profession, our prayer, our praise, and other religious exercise! How effectually it renders us deceivers of ourselves; the wicked to their everlasting ruin; and the saints, notwithstanding of saving illumination, solemn resolution, and drawing love, to a woful perverting of their way, dishonouring their God, and wounding their soul!

7. It is compared to a **THIEF** (b). How it robbed all mankind in Adam of their honour and happiness! How craftily it steals away our time, our opportunity, our concern for eternal happiness! How insensibly, or violently, it robs us of our peace, honour, riches, and rest! Ah! how it carries us out of

(a) Heb. iii. 13.

Jer. xvii. 9.

(b) Luke x. 30.

God's way ! wounds our soul ! binds us hand and foot ! and renders us incapable to pursue after it, raise an outcry against it, or cry to God, for just vengeance on it ! It is the common impoverisher and murderer of mankind, and the terror of every saint, who, possessed of spiritual treasure, desires in all things to live honestly. How numerous, the false names of virtue, it assumes ! and in the night of ignorance, of delusion, temptation, desertion, how effectually it attempts and succeeds, in its unhallowed and shameful work !

8. It is compared to a WHORE (a). Ah ! how cunningly it entices and leads us from God, to comply with our lusts ! how it conceives and brings forth actual crimes ! and so conceives and brings forth our enhanced ruin. Cursed be she, in her basket, and in her store, and in the fruit of her womb. Blessed be he, who takes her little ones, her first motions, and dashes them to pieces. May iniquity, in every form, stop her mouth ; hide herself as ashamed : may her partisans stop their mouth ; and with grief and blushing confess themselves guilty before God.

9. Sin is compared to an EVIL-DOER, *nailed to, and crucified on a cross* (b). In the saints, not only God, but the man himself, condemn it ; and take vengeance upon it for its murderous, its thievish crimes : and through the death of Jesus applied to our heart, it is, in a shameful, lingering, and painful manner, condemned and mortified : nor shall it ever save itself, and come down from this cross : it shall die, and not live, for the mouth of the Lord hath spoken it. Shameless robber, wicked murderer of my God, why have my heart-strings so long lapped thee round ! why have I so long attempted to hide, and protect thy guilty head !

10. It is called a BODY OF DEATH (c). O the variety of lusts therein marvellously compacted ; and mutually subordinate to the support and tendency of one another ! Alas, what cursed members of atheism, pride, envy, malice, unbelief, ignorance, legality, covetousness, lasciviousness, intemperance, are comprehended therein ! Ah ! what a noisome and infectious system of death, in itself ! How it renders us spiritually dead !

(a) James i. 13, 14.

(b) Rom. vi. 6.

(c) Rom. vii. 24.
and

and exposes us to temporal and eternal death! *Wretched man, that I am, who shall deliver me from it!*

11. Indwelling lusts are FOXES that spoil the vines of Jesus' church and people (a). How secretly they lodge! how connected with earthly things! how noted their craft and deceit! the crookedness of their paths! their desperate stubbornness under trouble and conviction! their friendship with the old serpent, and his seed! Ah, how filthy, noisome, and abominable! how readily they pretend to be graces, virtues, or innocent things! how insatiably voracious! how unweariedly set upon mischief! how hurtful to saints, chiefly weak ones, and their tender graces; by attempting to unsettle, or root them out; or by depriving them of their sap! Ah! how they peel God's choice vine! strip his trees of righteousness! tread them down! gnaw off their blossoms of holiness! and mar them with earthly cares! Lord Jesus, take for me, *these foxes, even the little foxes*; hunt them out, with thy good Spirit: starve them, in their dwellings; let me *make no provision for the flesh, to fulfil the lusts thereof*. Catch them in the trap of thy promise; *bide thy word in my heart, that I may not sin against thee*. Deluge my soul, their horrid den, with a plentiful application of thy blood and grace: inflame my heart with thy love: on these *foxes* cast burning coals, and indignation strong: *persecute and destroy them from under these heavens; thy curse unto them*.

12. Sin is called WITCHCRAFT (b). In what fearful league with Satan, it enters and fixes our soul, and entices us to worship him! With what infernal influence and envy, it deceives, wastes, and ruins our whole man! When convinced of our wickedness, and danger, how unable and unwilling it renders us to escape! How effectually it excites and teacheth heretics, to subvert our souls, and seduce us from the truth!

13. It is called REBELLION (c). How opposite to the law, and authority of God, our rightful Sovereign, and our solemn vows to be his! What fearful disorder it makes in the world! What a daring attempt to dethrone

(a) Song ii. 15.

(b) Gal. iii. 1.

(c) 1 Sam. xv. 23.

the Almighty! to put down his laws and dominion! to deprive him and his chosen friends of their life! and to set up its own, and the throne, laws, and government, of Satan! Ah! *vile rebellion, as the sin of witchcraft!* But, O Jesus, who receivedst gifts for men, even for the rebellious, that God the Lord might dwell among them, why should my soul continue to rebel against thee, my Saviour! to commit high treason against my God! Why expose herself to endless wo? Shall neither mercies melt, nor terrors awe? Why should I revolt from under thy yoke? O forgive me, for I know not what I do.

14. It is called a WANDERING and STRAYING from God (a). Thereby we lose our first estate; go out of our proper way; do, we know not what, or why; go, we know not whither; turn our back on the Most High; lose his favour, presence, and blessing. Ah! to what inexpressible danger we are exposed! How ready to hearken to false guides! How hard, nay impossible for us, to return to God, of our own accord! Lord, bring me back from Bashan hill, and from the deeps of the sea!

15. It is called WHOREDOM (b). Thereby we break our covenant-marriage with God; admit Satan, the world, and our lusts, into his room; by whom we conceive and bring forth the infernal progeny of sinful desires, and wicked courses. How base and shameful in its nature! Ah, how it takes away, hardens, and stupifies our heart, making us refuse to be ashamed, when we commit abomination! What wretched pleasure we take therein, while our strength is thereby insensibly wasted! and we exposed to poverty, infamy, and endless death!

16. Indwelling sin is called LUSTS (c). What a variety of sinful inclinations and dispositions, are therein comprehended! How restlessly and unweariedly it chooses! how violently, unreasonably, and secretly, it pusheth us into the most sinful and shameful acts! In the saints, how it lusteth and warreth against the grace of God! In others, how oft it renders them like *sed*

(a) Psal. lviii. 3.

(b) Jer. iii. 1.

(c) James iv. 1.

herfes,

horses, dogs, or swine, with the impetuous violence of fleshly lust! When it speaketh fair, believe it not; there are seven abominations therein.

17. It is called a *LAW OF SIN in our members (a)*. O its power and authority over us! How it obliges and forceth us to study conformity to its dictates, and to fulfil its lusts, employing the powers of our soul, to commit sinful acts! O were I fully dead to this law, that I might live unto God! When I would do good, how sadly is evil present with me!

18. Sin is called *INIQUITY OR UNRIGHTEOUSNESS (b)*. It is the very reverse of the righteous nature, and holy and just Law of God. It is an universal robbery and fraud; thereby we rob God of his due honour, love, obedience, and regard; ourselves of our holiness and felicity, and of every proper means to regain it; our neighbour, of all true love, esteem, and regard; and the very creation of its proper ease, use, and honour.

19. Sin is called *WICKEDNESS AND ENMITY (c)*. Ah! the inveterate, unreasonable, and fixed malice against God, and the welfare of creation, therein contained! Nor can it be transformed into any other shape. Lord, though enmity cannot be changed, yet slay it, and change my heart! Ah! is hatred my return for thy redeeming love! Why, my soul, art thou proud! art thou at ease! Enmity against God is all thou canst strictly call thine own! Long, long, my sin, thou hast dwelt too near my heart; hence to eternal distance flee!

20. It is called *UNCLEANNESS; AN ABOMINABLE THING; AN ABOMINATION; AN HORRIBLE THING (d)*. It is the very reverse of the beauty, comeliness, and purity of God; it is the murderer of Jesus Christ: it defiles every thing it touches; renders the plowing and prayer of the wicked an abomination: it spreads through our whole man; renders our person, heart, and practice, ugly and noisome to God, that, in our natural state, he cannot look towards us without the utmost abhor-

(a) Rom. vii. 23. (b) Rom. vi. 19. (c) Zech. v. 8. Rom. viii. 7. (d) Zech. xiii. 1. Jer. xlv. 1.

rence; nor can his angels or saints delight in, or behold us with pleasure. Direful monster, may I never look upon thee, without detestation and horror! Far may I flee from thy presence, and lothe myself for thy sake! O the omnipotent virtue of that blood which cleanseth from all sin! that can wash the *Ethiopian* into comeliness! the lothsome, the worse than *wallowing sow*, into purity!

21. It is represented as FOLLY and MADNESS (a). How stupid and unteachable! How unreasonable, cruel, and mischievous to ourselves and others, it renders us! By it we reject God the chief good; rage against the Almighty; presumptuously rush on his neck, and upon the chief bosses of his buckler. How effectually it transforms us into proud and *prating fools*! Ah, how destitute of delight in wisdom! it is too high for, and hated by us. How we despise a God, a *Father's instruction*! How Christ crucified, the power of God, and the wisdom of God, and every spiritual thing, are *foolishness* to us! neither can we by nature know them; for they are spiritually discerned! So fast is *folly bound up in our heart*, that even rods of manifold correction drive it not far away. Our *heart is at our left hand*, set upon earthly and sinful objects; its proper resolutions are faint, and ill put in practice. Its *eyes, its thoughts, and desires, are in the ends of the earth*, set upon vanity, or things we have no concern with. Though deceitful above all things, how fondly we *trust it*! Alas, how we *hate reproof*! how we *rage and are confident*, in proceeding from evil to worse! How right in our eyes is our evil way! What a *sport* to many, to *do mischief*! What *anger* against God, against a gracious Saviour, and blessed Spirit, against our neighbour, *resteth in our bosom*! is, with pleasure and delight, lodged and entertained in our heart! What outrageous *wrath* and passion, *heavier than the sand*, is oft roused in our breast! In the multitude of our words, how manifest our folly! In our mouth, how *unseemly* are *parables* and *excellent speech*! How unconcernedly ut-

(a) Psal. x. 13. and lxxiii. 19.--21. Eccles. ix. 3.

tered ! and how inconsistent with our practice ! In our mouth, what a *rod* of proud boasting, and arrogant calumny ! How readily our *lips enter into contention*, meddling with strife, with vain jangling, and idle disputes not pertaining to us ! Alas ! how oft our mouth *seeds upon*, takes pleasure in, and in the most plentiful manner pours forth, and proclaims *foolishness*, vain, empty trifles ! How wickedly it *uttereth slander* ; *casteth abroad arrows and death* in bitter words ; and saith, *Am I not in sport ?* Ah ! how oft the *instruction* given by our lips and our life *is* but absurd *fally* ! How oft is our *mouth* the means of *destruction* to ourselves and others ! How oft we *answer a matter* to God, or to men, *before we hear*, consider, or understand it ! By our *prating*, how oft we *fall* into snares ! What a *perverting of our way* is our whole practice ! What a mad running to the *correction of stock* ! How then, can *honour be seemly* for, or God take pleasure in us ! How oft we *die for want of wisdom* ! and have *shame* given us for our *promotion* ! How oft our *prosperity* hardens, and tends to *destroy* us ! How rarely do *hundreds of stripes* make any proper impression upon us ! Nor, though *brayed in a mortar* of adversity, does our *foolishness* depart from us ! Alas, what an *heaviness* ! what a *grief* ! what a *calamity* ! what *wasters* ! what *banishers*, it oft makes us to our natural parents ! our churches, or families ! and chiefly to our God, and his faithful pastors set over us !

22. It is represented as SLOTH OR SLUGGISHNESS (a). It makes us delight in standing *all the day idle*. It renders us averse to act for our souls ; for the glory of God, or good of our neighbour. Lord, how sluggish ! how inactive, to possess the promised land, is my soul ! What thorny hedges of difficulty, and *bears and lions* of unavoidable danger, do I oft imagine in the most clear, plain, and safe paths of duty ! How oft *hide I my hand in my bosom*, and *refuse to put it to my mouth*, with the all-nourishing bread of life ! How oft my empty desires kill and starve me ! I *desire, and have not*, because my hands refuse to labour. Next to nothing

(a) Prov. vi. 6.—*Id.*

have I to rest, which I took in hunting; shall not then my slothful soul suffer hunger? Shall not my slothfulness cast me into a deep sleep? Shall not the building of my grace, profession, or practice, decay and drop through? Shall not the vineyard of my heart and conversation be overgrown with thorns of iniquities, and nettles cover the face thereof; and the stone-wall of vigilance be broken down? Shall not my sloth lay me under the basest slavery and tribute; and drowsiness cover me with rags? Go to the ant, thou sluggish soul, consider her ways, and be wise; gather thy meat in the summer, and prepare thy food in the harvest, that thou starve not in the eternal state. Plough up thy fallow-ground, that thou be not for ever wretched. Be thou no more as a smoke to the eyes of the God who made, who sent thee into life. Say no more, *A little sleep, a little slumber; a little folding of the hands to sleep; for so shall thy eternal poverty come upon thee as one that travelleth, and thy want as an armed man, suddenly and irresistibly.*

23. Indwelling sin is represented as a HARD and STONY heart (a). It renders our soul barren, insensible, rough, and impenetrable, as a rock or adamant-stone. While under the reigning power of it, the rain of divine ordinances, and seed of inspiration, are lost upon, and harden us. Ministers, who are sent to hew us with the hammer of God's word, and troubles, make no proper impression upon us, till Jesus break our heart with his power, and melt it in the fire of his Spirit and love. Lord, am I such hell-hardened steel, that mercy will not melt me! No; overcome by bleeding love, I dissolve, I melt beneath the cross.

24. It is called FLESH (b). It is of a base, vile, worthless, and putrifying nature. It is conveyed to us with our body; and is much influenced, modified, and exerted thereby. It renders us carnal and fleshly; makes us to mind, love, think of, and chiefly care for, the things of the flesh; to dwell in the flesh, under its absolute power and authority; to walk after it, according to its dictates and inclinations; and to war after

(a) Ezek. xxxvi. 26.

(b) Rom. viii. 1.

it, from sinful ends and motives, and in a carnal, malicious, and passionate manner.

25. Sin is called a **STRONG HOLD** (*a*). How advantageous its situation, and deep its foundation in our heart! How dreadful its impenetrableness! uncleanness! extent! steepness! and height! How numerous the deep pits of its entangling snares! How abundant its provision for a sinful life; and its fulness of infernal armour! How many and secret its means of communication with Satan and the world! He is the governor; our predominant lust is the citadel; our actual transgression the outworks. Lord Jesus, demolish it; raze, raze it, to the foundation; heap up mounts of redeeming grace, and take it.

26. It, with the law-curse attending it, is Satan's **ARMOUR** (*b*). Thereby he fights against the divine Saviour, coming to rescue and deliver us. Ignorance and stupidity are his helmet; unbelief and legality his shield; pride, unconcern, obstinacy, and despair, his breastplate; enmity and error his sword. Lord, spoil him of this armour, wherein he trusteth.

27. It is called **LEAVEN**, and **OLD LEAVEN** (*c*). How sour and disagreeable in its nature to God, good angels, and men! How its influences spread into, and infects all our powers, and work! The former it renders full of, and ready instruments of iniquity unto iniquity. The latter, our ploughing and prayer not excepted, it renders abomination to the Lord. Nor, like old leaven, is sin good for any thing but to defile.

28. It is compared to **POISON** (*d*). It inflames our heart with enmity, malice, and rage, against God and men. Quickly it infects and corrupts our whole man. It begets an insatiable thirst after sinful and carnal pleasure and profit. Like the poison of asps, how effectually it lulls us asleep! And however pleasant and taking at first, it becomes painful and mortal at last. Being of itself contrary to their new nature, it is painful to the saints. Being agreeable to the nature of the wicked, these venomous beasts, it breeds them no pain,

(*a*) 2 Cor. x. 4. 5. (*b*) Luke xi. 21. 22. (*c*) 1 Cor. v. 7.
8. (*d*) Psal. cxl. 3.

but in its consequences; nor can it be expelled, but by the convincing, illuminating, and sanctifying oil, or influence of the Holy Ghost.

29. It is compared to loathsome VOMIT (*a*). How uncomely, disagreeable, and detestable! How conviction makes us throw it up by vexation, confession, or true repentance! How shameful and wicked, by returning to sins formerly paining, resolved against, or repented of, to swallow up what was once thrown up!

30. It is compared to a STING (*b*). From the old serpent, the devil, it proceeds; and renders afflictions, death, and every thing in the system of nature, hurtful and deadly to us. How infectious its poison, spreading into, and corrupting all our powers, and poisoning every act of enjoyment in our natural state! At first its wounds feel pleasant; but, in the end, how painful and tormenting! Nor without faith in the slain Redeemer, exalted on the pole of the gospel, can they be healed, or the corruption rooted out. Thrice blessed HE, who sucked the venom of my wounds into himself, bearing mine iniquities, that I might obtain health and cure; might have death, trouble, and every thing else untinged to my soul; and might safely tread on dragons and serpents of the pit!

31. It is compared to a WOUND (*c*). It is the effect of the bite, the sting of the old serpent. And ah, how inveterate! how envenomed! how deep, spreading, and extensive! How filthy, noisome, and infectious! How painful, shameful, and deadly a wound! Alas, how it weakens our soul! mars and withers our beauty! how it hinders our proper exercise, and pollutes all we do! Lord, heal my loathsome disease, my painful wounds, that stink, and are corrupt: my folly makes it so.

32. It is a FLAGEL and LOATHSOME DISEASE (*d*). It is the corrupt humour of our soul; and a heavy judgment on mankind. How mysterious in its nature and source! How quickly it overspreads our whole nature and life! How shameful, nauseous, and of itself

(*a*) Jer. xlviii. 16. (*b*) 1 Cor. xv. 56. (*c*) Psal. xxxviii. 5. 8. 9. (*d*) 1 Kings viii. 38. Psal. xxxviii. 7.

desperate, the disease! How abominable it renders us to God and good men! and mars our fellowship with them! Alas! by its influence, how is our soul pined away, and weakened! Our heart swells with pride and self-conceit. Our voice, our converse, our prayer, our praise, is disagreeable. Our breath stinks with idle and corrupt communication. Our bowels burn with desire after sinful pleasures, and carnal enjoyments. Our inner man is dead while we live; and daily casts forth the putrid stuff of abominable actions!

33. It is compared to SICKNESS (a). Sprung from eating of forbidden fruit, how it affects our heart; and thence spreads into our whole man, and every concern! How it extends to our whole race, and sickens the lower part of the creation for our sake! How gradually it weakens our soul! hastens our eternal death! restrains and unfits us for our work! How dangerous, if long continued in! When felt, how grievous to be born! But ah! what multitudes lying under it, are in a perpetual rove, or moonstruck madness, till everlasting burnings bring them to their senses! My soul, when I see my sickness and my wound, call Jesus the Physician of value; let him, by conviction, by effectual calling, by justification and sanctification, make me whole! Quickly may he bring me to that happy place, where *the inhabitant shall not say, I am sick.*

34. It is represented as a DEATH (c). Hereby our happy relations to God and his creatures are broken and dissolved. Hereby we are rendered incapable to desire, think, or act, to any good purpose. Hereby we lose our beauty and freshness. Our whole man is turned into a repose and repast of infernal vermin, of fiends and corruptions. We forget God, and our everlasting concerns; are altogether loathsome and abominable; and bring forth fruit to eternal death. Alas! how this death worketh in me! Not often, but alway am I in it; not a step betwixt my soul and it! Who shall deliver me from so great a death! Who but thee, O Jesus, who quickenest the dead, and callest things that are not, as though they were!

(a) Matth. viii. 12.

(b) Eph. ii. 1.

35. It is compared to a FIRE (a). How fearfully it inflames our heart with lust, with enmity, and rage against God! How furiously and effectually it consumes our soul! How impossible for any creature to withstand or quench it! How terrible to such as are graciously awakened! But what millions are devoured by it in their sleep! How oft on earth it burns up thorns and briers of wicked men! and consumes forests, whole nations, armies, with flaming destruction! How it burns the reprobate world into endless fire! Lord Jesus, quench it in me, in thousands, with thy blood.

36. It is compared to a CLOUD and THICK CLOUD (b). Ah, how innumerable, as the particles of a cloud, are its lusts and acts! How it interposes between us and our God, and our heavenly glory! What terrible shadows of destruction it casts over us! How fearfully it threatens us with thunder-bolts, and sweeping deluges of divine wrath! With you, saints, how it damps your spirits! forebodes storms of chastisement! While under the cloud, how oft your hearts quake with the voice of thunder! What darkness and shadow of death are over your soul! By thy forgiving grace, by thy shining rays, by the gracious wind of thine influence, do thou, Jesus, dispel the cloud, and give day to my inward powers.

37. It is compared to a MOUNTAIN OR HILL (c). How fixed in our heart! How dreadful its height! How fearful and inconceivable its weight! If it fall on us, by conviction or punishment, how it crushes and sinks our soul toward the lowest hell! How fearfully it interposes between God and us! What noxious spirits and curses do, as it were, reside therein! Almighty Saviour, once willingly crushed under its weight, in mercy come leaping over it to my soul; melt it down with thy love; touch and waste it away by thy grace; remove, overturn it; cast it into the deeps of forgetfulness, the deeps of thy precious blood. O to see thy bleeding love prevail, till the highest mountains of my guilt and corruption be covered! O for a firm faith,

(a) 1f. ix. 18. (b) 1f. xlv. 22. (c) 1f. xlv. 1. Song ii. 8.
effectually

effectually to bid this mountain remove, and be cast into the *deeps of the sea*!

38. It is compared to a *VINE* (a). Alas how it flourishes and spreads its branches! what clusters of abomination and misery it produceth! how sour, hurtful to all, disagreeable to every sensible soul, its grapes! its actual transgressions! In the issue, how fearfully they set the teeth on edge! fill us with anxiety and pain! How oft *wickedness* grows up *as a tree*, is had in reputation! and *pride buds*! But the *blossom shall go up as dust*; the fruit is unto shame and death; the tree with its fruits, hasten us to eternal wo. Ah! how its roots are fastened in me, *as with a band of iron and brass*! Lord Jesus, lay the ax of thy word and rod thereto! Blessed earthquake, blessed storm of death, make haste, dissolve my frame, tear up my sin by the root, let my *wickedness be broken, and cut off as a tree*.

39. It is compared to an *EVIL TREASURE* (b). Its great residence is the hidden cabinet of our heart. How carefully we keep and conceal it as a sweet morsel under our tongue! Ah! how we daily live upon it! How many are proud of, and reckon themselves enriched by it! How inexhaustible its fulness! with what mad haste do many laboriously increase it, adding sin to sin, till the measure of their iniquity be full! and treasuring up for themselves, wrath against the day of wrath, and revelation of the righteous judgment of God!

40. It is represented as a *DEBT* (c). It includes our neglect of the obedience we owe to God's law; it involves us in the obligation of infinite satisfaction to his justice. The longer we continue therein, the debt the more increases. And ah! how fearfully it occasions our hatred of God, our creditor! our aversion to self-examination! our abhorrence, and sometimes terror, of death and judgment, our times of account! How it exposeth us to the arrest of conscience, the prison of hell, and the endless fury of an angry God! O awful, unbounded debt, which God alone can pay! nor he, but at the expence of his wealth, his blood, his life! O his

(a) Ezek. vii. 10. and xviii. 2. Jer. xxxi. 30. (b) Matth. xii. 35

(c) Matth. vi. 12.

grace in forgiving me, his enemy, my ten thousand talents ! Let not me continue in sin, because grace doth abound.

41. Sin is called a **REPROACH** (a). How clearly it manifests our base birth, that we are of our father the devil ! and our base heart, that it is *little worth*, and *set upon mischief* ! It exhibits us as treacherous, liars, haters of God, murderers of ourselves, *filled with all unrighteousness*, abominable and unclean. It exposes us to the contempt of God, angels, and men. May I never account it mine honour !

42. It is represented as a **CORRECTOR** and **SCOURGE** (b). What strokes ! what lashes of conscience and providence, our iniquities bring upon us ! How oft their lustful motions harass and disquiet us ? How oft our sinful methods of relief and happiness involve us in further trouble ! How oft are our sins plainly marked on our judgments ! or we are given up to our lusts, to punish us for our former wickedness !

43. It is represented as a **WEIGHT** and **BURDEN** ; and perhaps as a **TALENT of lead in an ephah** (c). How dreadful its impression ! How heavily it hangs upon sinners ! unfits them for running their spiritual race, or working out their salvation ! What multitudes it sinks to the deeps of divine judgments, and of the lowest hell ! How it crushes the hearts of persons convinced ! bruises and breaks their bones, and makes them weary of their life ! What an oppressive load to the saints ! None but thee, O Jesus, could sustain its weight ; nor thou, without sweating, groaning, and dying, under its guilt ; nor can any other remove it from my soul !

44. It is compared to a **BOND** ; **BAND** ; **CHAIN** ; **YOKES** (d). Ah ! what crimes it supposes or includes ! what slavery it imports ! what punishment it forebodes ! How effectually it confines our soul, and restrains her from acting or moving in the way of holiness ! How it binds men to Satan's door posts ! fixes them in his prison ; causeth them to draw in his plough ; and dig up mischief ! Ah ! how many reckon these chains of dark-

(a) Prov. xiv. 34.
Zech. v. 7.

(b) Jer. ii. 19.
(d) 1st. lviii. 6.

(c) Psal. xxxviii. 4.

ness, ignorance, and wo, their honour; a chain and ornament of grace to their neck!

45. It is compared to GARMENTS (a). How fully the habits and acts of sin encompass our whole nature and life! How oft they plainly mark what, and whose we are! How they contribute to warm our inward lust! How fearfully lined with the divine curse! How sadly they protect our heart from God's arrows of conviction; and prevent our penitential shame! Though our best deeds be but filthy rags, how oft we take pleasure in, and glory of them! Lord Jesus, remove these *filthy garments*, and give me *change of raiment*.

46. It is compared to a SPOT in garments, or the like (b). It is altogether vile and unsightly. It mars all the beauty of our heart, and spoils the robes of our conversation. It defiles our best duties: nor can it be washed out, but by Jesus' blood and Spirit. By his mercy and truth applied to my soul, and his causing me to imitate him therein, may my spots be washed out: and by fearing him, may I depart from evil.

47. It is compared to the CRIMSON and SCARLET colour of wool or garments (c). What horrid murder of our God, our Saviour, ourselves, our neighbour, it includes! How fast it cleaves to our nature and practice! How visible and terrible to behold! and what a shocking mark of God's warfare with us; and presage of his shedding the blood of our soul! Lord, what profit is in my blood, that I should go down to the pit! By the application of thine, make my deep-dyed crimes *white as snow*; fully forgive and purge them away.

48. It is represented as FILTHY NAKEDNES (d). How shameful and odious is it to God, angels, and saints! What shocking impudence, to be unashamed of it! or to be careless of having Jesus' righteousness spread over us, to cover it!

(a) Col. iii. 9.

(b) Deut. xxxii. 5.

(c) If. i. 18.

(d) If. iii. 18.

S E C T. II.

Of a sinful state or condition.

I. **A** State of sin is called the GALL OF BITTERNESS (*a*). While one continues therein, no property is in him besides sin, that infinitely bitter thing. Nothing he enjoys that is not poisoned and embittered to him. To the bitterness of divine vengeance, of eternal death, it exposes him. Lord, to how many is even *bitterness* sweet!

2. A sinful state, or a condition of estrangement from God, and of prevalent corruption, resembles a WILDERNESS (*b*). In it, how sad the wandering from God! how many the bypaths! how eminent the dangers! how numerous the wild beasts of evil angels and sinful inclinations! what want of proper provision and companions! how violent the storms of trouble! May I go up from it, leaning on my Beloved! by him alone as my guide, my way, can I escape out of it.

3. It resembles a DEEP and PIT (*c*). What sinking fears and discouragements! what increasing entanglement and perplexity! what nearness to hell! what defilement and despair, abound therein! How little water of consolation to refresh our fainting heart! Out of the deeps have I cried unto thee, O Lord.

4. It resembles a PRISON (*d*). How shameful to be in it! how evidential of guilt! how unhappy; unhealthful; and restrictive of liberty! How destitute of spiritual warmth, rest, water, or wine of consolation! In what momentary hazard are we of being brought forth to further shame and trouble! *O bring my soul out of prison, that I may glorify thy name.*

5. It resembles DARKNESS (*e*). How horrid and disagreeable! What idleness, perplexity, confusion,

(*a*) Acts viii. 23.
cxxx. 1. Zech. ix. 11.

(*b*) Song viii. 5.
(*d*) 1st. lxi. 1.

(*c*) Psal. xl. 2. and
(*e*) Eph. v. 8.

disorder,

disorder, fear, and danger, attend it! O turn my darkness into light.

6. It resembles a WINTER (a). What clouds of guilt interpose between God and our soul! How great our distance from Christ, the Sun of righteousness! What mists of darkness and ignorance confound our mind! To what storms of temptation, trouble, or wrath, are we exposed! How hard and frozen our hearts, that neither word nor providence of God can impress them! How barren of every good word and work! How destitute of inward warmth of love to Jesus' person, covenant, cause, ordinances, or people! How unclean, slippery, difficult, and dangerous our paths! How are both heart and way deluged with floods of corruption, to the marring of our spiritual fellowship with God, and with one another! How unfavourable and unsightly our whole appearance! O my soul, is this winter past, and the rain over and gone!

7. It resembles DEATH and the GRAVE (b). Alas, how it separates us from our true friends! How unsightly it renders us to God and his servants! How therein we are shut up to our lusts! how buried in stupidity, forgetfulness, and filthiness! hid, amid earthly and sinful cares and pleasures! nor can any, besides thee, O Resurrection and Life, quicken and bid us go forth.

S E C T. III.

Of a stated course and practice of sin.

1. **A** Wilful course of sin is represented as a TRADE and OCCUPATION (c). With what deliberation, activity, constancy, and delight, do unregenerate men commit iniquity in every thought, word, and deed! As *of the devil*, they attend constantly to this very thing; commit sin, *weave spiders webs*, waste their time, thoughts, and substance, in what may ensnare others, but cannot profit, nor cover themselves; *hatch cocka-*

(a) Song ii. 11.

(b) Eph. ii. 1. 5.

(c) 1 John iii. 8. 9.

trice eggs, do mischief to themselves, and all around. Ah! why not rather chuse, and labour for, *the better part*, that shall never be taken from them!

2. It is a *WARFARE after the flesh* (a). With what craft, rage, and vigour, we therein oppose God, his truths, his ordinances, and people, and seek to injure them! How long, my soul, hast thou served day and night, winter and summer, in this horrid campaign!

3. It is a *WALKING in and after the flesh* (b). With what deliberation, pleasure, and progress in evil, do we therein follow our indwelling lusts as our guide! and take Satan's will, and the pattern of an evil world, for our way! move gradually towards destruction, always acting under the influence of sinful and carnal principles, motives, and ends! Lord, against me stop the way.

4. It is compared to the *RUNNING OF A RACE* (c). With vain hopes of reward, do wicked men set out therein; and with what amazing activity, they, at their eternal hazard, contend with one another, in doing evil! And ah how quickly, if mercy prevent not, shall they attain the goal of endless ruin!

5. It is compared to *DRUNKENNESS* (d). With what pleasure, greed, strong desire, do evil men drink up iniquity, drink up scorning, follow after, and commit sin! indulge themselves in blasphemous scoffs, till their conscience be thereby stupified, their heart distracted and enraged! O may I, for ever, drink of the *well of Bethlehem*, of the *fountain of living waters*, and *streams from Lebanon*.

6. It is compared to a *WALLOWING in the mire* (e). How altogether absurd and shameful! How therein our best works do more and more defile us! Lord, when wilt thou pluck me out, and carry me home, that I may wallow no more!

7. It is represented as a *GROWTH in sin*, a *FILLING UP THE MEASURE of iniquity* (f). Therein wicked men flourish and increase in wickedness, grow worse and worse, more bold and active in it, till they attain that

(a) 2 Cor. x. 3.
1y. 16.

(b) Rom. viii. 4.

(c) Is. lix. 7.

(d) Job

(e) 2 Pet. ii. 22.

(f) Matth. xxiii. 32.

height and measure, at which God hath determined to cut them off.

8. It is called a **CROOKED WAY** (*a*). How unsightly! self-inconsistent! grievous! and inconstant! And how contrary to the even rule of the divine law! How oft, Lord, are my ways so crooked, that none but thee can know them!

9. It is called a **FIRE** (*b*). How terribly it increases our enmity and rage against God! How inexpressibly dangerous, burning us up, and hurrying us to the vengeance of eternal fire! Lord, save from this **TABERAH**; this infernal burning.

10. It is compared to **DARKNESS** (*c*). Nothing in it is instructive, comfortable, or edifying. It perplexes, blinds, and occasions spiritual stumbling to all around.

S E C T. IV.

Of particular courses or acts of sin.

I. Of lesser and greater sins.

Lesser sins are compared to **MOTES** in the eye, and to **GNATS**, while greater are likened to **BEAMS** and **CAMELS** (*d*). The very least are hurtful and blinding, and will be painful to the saints; but others are more obvious and aggravated.

II. Of idolatry.

1. Idolatry, or false worship, is represented as a *compassing God about with lies and deceit* (*e*). Falsely, it supposes the divinity of idols: deceitfully, it gives them the honour due unto God. Does not my drawing near to God with my mouth, and honouring him with

(*a*) Psal. cxxv. 5. (*b*) Jude 23. (*c*) Prov. iv. 19. (*d*) Matth. vii. 3. and xxiii. 24. (*e*) Hos. xi. 12.

my lips, while my heart is far from him, falsely suppose him a *blind idol*, and deceitfully flatter him?

2. It is called a *sowing of the wind* (a); to mark its vanity, unprofitableness, and hurtful influence. Ah, how many thereby reap the whirlwind of divine judgments!

3. It is called a *hewing out of broken cisterns, that can hold no water* (b); to denote, that the hardest labour therein will bring no true advantage or comfort.

4. It is called a *feeding on ashes* (c). How vain, base, and hurtful! And what a manifest token of inward corruption and plagues!

5. It is represented as *WHOREDOM* (d). Thereby the Hebrews and others did, or do break their marriage-covenant with God, as his church; and admit idols into his room, as the darling of their heart, and object of their religious honour.

6. It is represented as a *setting up idols in the heart* (e); to signify, that inward love to, and esteem of idols, are the spring of the worship given them.

7. Idols are represented as *VANITY*, they can do no good: as *CARCASES*, because without life, and detestable to God: as *STUMBLING-BLOCKS*, as they occasion mens falling into sin and danger: as *upright like the palm-tree*, without any motion they remained fixed in their erect posture: as *DUNG GODS*, because altogether contemptible and abominable: as *TORMENTS*, because they bring their worshippers to misery (f).

III. Of apostacy from God.

1. Apostacy from God is called *BACKSLIDING* (g). How absurd and contrary to light and reason! How gradual, and often insensible! In the issue, how dangerous! If any man draw back, God's soul will have no pleasure in him.

2. It is called a *leaving of first love* (h). It implies an abatement of former esteem, regard to, and desire after God, and his Christ.

(a) Hof. viii. 7. (b) Jer. ii. 13. (c) Is. xlv. 20. (d) Ezek. xvi. and xxiii. (e) Ezek. xiv. 4. (f) Jer. x. 15. 5. Ezek. xiv. 4. Is. xlv. 16. (g) Jer. iii. 22. (h) Rev. ii. 4.

3. It is called a *dealing treacherously* (a). It is transacted contrary to solemn vows, and under fair pretences of friendship.

4. It is called a *revolting from God* (b). Therein we cast off his authority and law; withdraw from him our subjection, and revenues of honour; and bestow them upon ourselves, upon Satan, and the world.

IV. *Of carnal security.*

Carnal security is compared to a BED; a SLEEP; a SLUMBER; and DROWSINESS (c). How careless, languid, thoughtless, ignorant, and insensible it renders our soul! How averse to bestir ourselves in quest of any spiritual good! or to be awakened! How we lean on the pillows of our attainments and self-righteousness! How we lose our time, and expose our spiritual nakedness! How fondly we amuse ourselves with empty dreams and imaginations, of the excellency and happiness of our state! and how readily we quarrel with God's providence and ministers, who attempt to rouse us up!

V. *Of heresies.*

1. Heresies, and their attending abominations, are called DEPTHS OF SATAN (d). By his agency, their authors cunningly frame them; and pretend that a great deal of knowledge, wisdom, and unsearchable mystery is contained in them.

2. False doctrines are compared to a CANKER OR GANGRENE (e). How insensibly and gradually they waste and devour the churches of Christ, and souls of men! How effectually they wear out the vitals of religion; and even the form of godliness! How difficult of cure! But is there any thing too hard for the Lord?

3. They are called VAIN BABBLING (f). How noisy and foolish! how unsubstantial and unprofitable!

(a) Mal. ii. 11.
(d) Rev. ii. 24.

(b) Is. xxxi. 6.
(e) 2 Tim. ii. 17.

(c) Song iii. 1. and v. 2.
(f) 2 Tim. ii. 16.

Feed not thyself, my soul, with these, but with Jesus' words, which are *spirit and life*.

VI. Of whoredom.

1. Secret sin, especially whoredom, is compared to **STOLEN WATERS**, and *bread eaten in secret* (a). What pleasure and delight men take in it! how they exert themselves to obtain it! and what endeavours they use to hide it!

2. Whoredom is compared to **COALS OF FIRE**, and a **HOT OVEN** (b). From the inward burning of absurd and outrageous lust it proceeds. Great is the danger of the most distant approaches to it. Can a man take such fire into his bosom? can he go upon these burning coals, and not be hurt, not be hastened towards hell-fire?

3. It is represented as a **DART striking through one's liver** (c). How quickly, how unexpectedly it ruins the powers of the soul! and the inward constitution of the body of these, who are given to it!

4. Unclean lust is compared to the **RAGE OF A STALLION** (d). How brutish, shameless, furious, and commanding its force!

VII. Of oppression of the poor.

1. Oppression of the poor is called a *panting after the dust on their head* (e). Thereby the oppressors incline to rob them of every thing, and crush them to the dust of death.

2. It is represented as a *selling them for a pair of shoes* (f); to mark how lightly the oppressor esteems them; and for how little he is disposed to ruin them.

3. It is called a *crushing and treading upon them* (g); to signify the grievous, afflictive, and debasing tendency thereof.

4. It is called a *slaying of them*; a *chopping their bones*; a *frighting and tearing them in the manner of*

(a) Prov. ix. 17.

(d) Jer. v. 8.

(g) Amos v. 11.

(b) Prov. vi. 27. 28.

(e) Amos ii. 7.

(c) Prov. vii.

(f) Amos viii. 6.

lions, wolves, or bears (a); to denote the inhuman cruelty contained in it, and the utter ruin effected by it.

5. It is represented as a *building of houses and cities by blood (b)*; because oppressors rear these structures with the wealth extorted from others, to the endangering of their life.

6. It is called *an eating of God's people as bread (c)*; to mark the pleasure and greed wherewith wicked men persecute the persons, ruin the character, and consume the substance of the godly.

VIII. *Of prevailing sins.*

Prevailing sins, with their attending judgments, are called *GREY HAIRS (d)*. They manifest their subjects to have enjoyed their best days, and to be old in sin, and withered, weak, and feeble, in their spiritual condition, and that their death and ruin hastens apace, if mercy prevent not. And ah, how oft have men these symptoms without knowing it!

IX. *Of false hopes and joys.*

False hopes and joys are likened to a *RUSH*; a *FLAG*; a *SPIDER'S WEB*; a *house built on the sand (e)*; to mark how unsubstantial they are; and how incapable to endure the storms of trouble, conviction, or death.

X. *Of vain speeches and imaginations.*

Vain speeches and imaginations are likened to the *EAST WIND (f)*; to signify how unsubstantial, noisy, blasting, and hurtful they are.

XI. *Of self-righteousness.*

Self-righteousness resembles a *SPIDER'S WEB*, and *FILTHY RAGS (g)*. How worthless, vile, unconnect-

(a) Amos viii. 4. Mic. iii. 2. 3. (b) Hab. ii. 12. (c) Psal.
xiv. 4. (f) Hos. vii. 9. (e) Job viii. 11. 14. (f) Job
xv. 2. (g) Is. lix. 4. and lxiv. 6.

ed, and shameful is it before God, and every convinced conscience !

XII. *Of perverting of judgment.*

Perverting of judgment is compared to **HEMLOCK** growing up in the furrows of the field (*a*) ; to denote how bitter, grievous, poisonous, hurtful, and wide-spread it was.

S E C T. V.

Of temptations to sin.

1. **T**EMPTATIONS to sin are represented as **TRAPS** ; **SNARES** ; **PITS** (*b*). Unawares they seize us ; firmly they retain us ; and tend to promote our present and future ruin. O Jesus, open mine eyes to discern them ; guide my feet in the way of peace. Break the snares, that I may escape.

2. They are represented as **STUMBLING-BLOCKS** (*c*). Ah how Satan and his agents lay them in our way ! To our own and others hurt, how heedlessly we rush upon them ! and sinfully stumble and fall in our conversation !

3. They are represented as **DEVICES** and **WILES** (*d*). With what craft do Satan and his agents devise and lay them before us ! How well they are suited to our nature, temper, and circumstance ! How cunningly are sins therein represented to us as virtues ; as small sins, that can be easily repented of, and may be readily forgiven ! How craftily we are dissuaded from duty, as if unseasonable, unimportant, unplain, or dangerous ! Attend, my soul, be not ignorant of these devices.

4. They are represented as a **BUFFETING ROD** ; and **THORN** in the flesh (*e*). Ah how they harass, oppress, and grieve some ; chiefly saints ! and render them weary

(*a*) Hof. x. 4. (*b*) Josh. xxii. 13. Prov. xx'i. 14. (*c*) Ezek. iii. 20. (*d*) 2 Cor. ii. 11. (*e*) 2 Cor. xii. 7.

of their life ! My soul, what time thou art pricked or buffeted, have recourse to Jesus, that his grace may be sufficient for me.

5. They are represented as a *SIFTING* (*a*). Ah how Satan, by them, troubles, tosses, and tries the saints ! But, blessed Redeemer, thou hast prayed for them, that their faith fail not. None shall shake them out of thy hand ; nor shall the smallest stone of their number fall to the earth.

6. They are represented as a *WRESTLING* and *WARFARE* (*b*). How closely, how furiously, how craftily, do Satan and his agents therein ply the saints ! endeavour to trip up their heels ! overturn and ruin their soul ! but God shall make them stand.

7. They are represented as *FIERY DARTS* (*c*). From what distance they may be cast ! to heavenly souls how terrible their appearance ! how suddenly and from what unexpected airth they strike ! how fearfully they kindle the corruption of our heart ! May I continually bathe myself in the fountain of a Saviour's blood, in the river of his Spirit, that I may readily quench all the *fiery darts of the devil*.

CHAP. IX.

Of metaphors respecting prosperity, spiritual or temporal.

1. **P**rosperity is compared to *LIFE* (*d*). What usefulness and aptness for work attend it ! If my gold or silver abound, be thou, my soul, lift up in the ways of the Lord ; do good to others ; and run in the way of his commandments, when he enlarges my heart.

2. It resembles the having *the head anointed with oil* (*e*). In the enjoyment thereof men do, or ought, to appear comely, lovely, and cheerful.

(*a*) Luke xxii. 32.

(*b*) Eph. vi. 12.

(*c*) Chap. vi. 16.

(*d*) Psal. xxx. 5.

(*e*) Psal. xxiii. 5.

3. It is represented as a *sitting under our own vines and fig-trees, and a beating weapons of war into instruments of husbandry* (a); to mark the pleasure, the property, the refreshment, the peace, satisfaction, and safety therein comprehended. Sit, my soul, under Jesus' shadow, with great delight; let his fruit be sweet to my taste. Thus, though the fig-tree should not blossom, and no meat be in the vine, and the labour of the olive fail; yet will I rejoice in the Lord, and be joyful in the God of my salvation. With detestation shall I cast away the weapons of my rebellion against him; and improve the remembrance of my wickedness, to render me active in gospel-holiness.

4. It is represented as a **LIFTING UP** (b). It prevents contempt and oppression; renders us more visible to mankind; exalts us to honour, authority, pleasure, and more abundant usefulness. May I be raised up together with Christ; so, when men are cast down, I shall say, *there is lifting up*, and he shall save the humble person.

5. It is represented as **HEALTH and FATNESS** (c). Thereby pain, trouble, and poverty, are removed; and pleasure, strength, and extensive influence, abundant fulness, honour, and power, succeed in their room. Be thou, O Saviour, the health of my countenance, and my God.

6. It is represented as a **TREE OF LIFE** (d). What pleasure, courage, comfort, and vivacity it affords! Blessed Jesus, how oft have my deferred hopes of fellowship with thee, made my heart sick! but when thou comest, thou art a *tree of life*; because thou livest, I shall live also.

7. It is compared to a *flourishing FIELD, or GARDEN* (e). How pleasant and refreshful to behold! and how promising of what is better! Lord, render my soul as a *watered garden, whose springs fail not*!

8. It is compared to **LIGHT**; to the **SUN**; the **MOON**; to a **LAMP**; a **CANDLE** (f). By means there-

(a) Mic. iv. 3. 4. (b) Job xxii. 20. (c) Jer. xxxiii. 6.
Prov. xii. 4. (d) Prov. xiii. 12. (e) Is. lviii. 11. (f) Is.
lx. 20. Psal. xviii. 28.

of are men noticed, and regardfully distinguished; and have an opportunity of active usefulness. How pleasant and delightful it is! Yet how fast all outward prosperity hastens to its final period! and the brighter it shine, its duration is ordinarily the shorter. May the Lord be my *everlasting light*, and my God my glory.

9. It is compared to a SPRING-TIDE; a MORNINO, or DAY (a). Therein our enjoyments bud, and promise much increase; every thing in our lot seems fresh and smiling, and calls us to activity and labour. Therein we are warmed with pleasure and fulness; sing for joy, and walk abroad with airs of gait and cheerfulness. But how quickly does the winter and night of death succeed!

10. It is compared to MOISTURE and DEW (b). How refreshing, pleasant, and useful! and therein ought we, like a dew from the Lord of hosts, to refresh and do good to others.

11. It is compared to WATER; a FOUNTAIN; a RIVER (c). How pleasant to behold, or enjoy it! What extensive usefulness, apparent security, and continuing duration, it seems to promise! But how oft it proves *brooks of Tema*; is quickly dried out of its place!

12. It is compared to a TABLE; a FEAST; a CUP OF WINE; or MILK (d). Divinely is it set before us, and measured out to us; pleasantly and greedily is it embraced by us; and cheerful and merry it renders us. But art not thou, endless nuptial, feast of the Lamb, thou new wine in the Father's kingdom, thou milk, not of the Gentiles, but of Jesus, ten thousand times sweeter than honey to my taste!

13. It is called a CROWN (e). What glory, respect, and authority attend it! But ah, how tottering! how easily it falls from our head, because we have sinned!

14. The rich man's wealth is his STRONG CITY (f). He trusts and depends on it for safety; and is by it protected from various insults and dangers.

15. Riches are likened to EAGLES (g). How quick-

(a) IC xxxv. r. 2. and xxi. 12. (b) Psal. xxxii. 4. Job xxix. 19. (c) IC lxvi. 12. (d) Psal. xxiii. 5. IC lxvi. 11. (e) Lam. v. 16. (f) Prov. x. 15. (g) Prov. xxiii. 5.

ly they oft fly away from men, never to be regained! and mount towards heaven, to accuse their owners to God, for abusing them!

16. They are called the *MAMMON of unrighteousness* (a). What a numerous collection and multitude! How oft the object of much unrighteousness in procuring and keeping them! What others sinfully gain or use, let me lawfully get, and lay out in works of piety and charity, that I may be rewarded in the heavenly, the *everlasting habitations*.

17. Saints count all but *LESS and DUNG* to win Christ (b). In comparison of him, they reckon every other thing contemptible, useless, unfavoury, and vile.

C H A P. X.

Of metaphors respecting adversity.

1. **S**ORE troubles are likened to a troop of *HORSE-MEN*; and represented as the *TERRORS of God set in array against one* (c). O their irresistible force! the impossibility of fleeing from them! the fear, perplexity, astonishment, and oft hopeless stupidity of men under them!

2. Affliction is called the *BLAST and BREATH of God, SMOKE out of his nostrils* (d). How easily he inflicts it upon us! and thereby, how are we tossed, fanned, unsettled, and perplexed! Amid my trouble, Lord, breathe on me, and cause me to receive the Holy Ghost.

3. It is compared to *LIONS; BEARS; and SERPENTS* (e). What terror and ravage it spreads in the world! In desolating judgments, how unmercifully are men torn and stung in their persons and enjoyments!

4. It is likened to an *ALMOND-TREE* (f); to mark

(a) Luke xvi. 9. (b) Philip. iii. 8. 9. (c) Jer. xii. 5.
Prov. xxiv. 34. (d) Job iv. 9. (e) Amos v. 19. Eccles. x.
8. (f) Jer. i. 11.

its speedy approach, and its lasting duration. How quickly violence rises up into a rod of wickedness ! How quickly *pride buds*, and bring forth punishment !

5. It is compared to a *thorn-hedge* ; a *surrounding wall of heavn stone* ; a *wall of gall and travail* (a). It stops our course and enterprize ; shuts us up from liberty and escape. How oft our attempts to remedy it, do but prick us, and embitter our condition more and more !

6. It is represented as a *feeding on gravel*, and *soure grapes* ; and *having the teeth set on edge* (b). How debasing and unpleasant ! How bitter it renders life, and the enjoyments thereof ! Lord, sweeten my trouble with thy love.

7. Sore trouble is represented as a *treading down* ; a *cutting down* ; a *drying up* ; a *covering with ashes* (c) ; to denote the violent debasement and oppression, the painful agony, the deprivation of comfort, and of the hope of it, therein contained.

8. It is called a *licking of the dust like serpents* ; a *moving in the holes of the earth* ; a *sitting in the dust* (d) ; to mark the dreadful debasement, the shame, and the difficulty of obtaining necessary provision, contained in it. And how oft do sinners then *wail as dragons*, and *hiss and murmur as serpents* !

9. It is called a *breaking in the place of dragons*, and *with breach upon breach* (e). How oft is it inflicted by instruments cruel and unmerciful, who scarce allow the least hope of outgate ! How oft is one painful and debasing judgment added to another ! How effectually they break our spirits, deprive us of joy, vigour, and courage ! break our bodily constitution ! break off our purposes ! break to pieces our worldly enjoyments ! break asunder families, churches, and nations. O Jesus, heal our present breaches, which are wide like the sea.

10. Adversity is compared to a *voice*, or *sounding of trumpets* (f). Often God warns men thereof ; and

(a) Lam. iii. 5. 7. (b) Lam. iii. 16. Ezek. xviii. 2. (c) Jer. xlii. 5. (d) Micah. vii. 17. (e) Psal. xlii. 19. Job xvi. 12. (f) Micah. vi. 9. Rev. viii. 5. 13.

by it he solemnly calls us to consider our ways, and with whom we have to do; to repent of our sin, and flee to Jesus, from the wrath which is to come. O may I distinctly know, what is spoken and sounded!

11. Fearful affliction is represented as a *scattering of brimstone upon one's habitation* (a); alluding to the overthrow of Sodom; and to mark, how wrathful, disagreeable, and hopeless, it renders our condition.

12. God's judgments upon Antichrist are represented as the *pouring out of seven vials* (b); to mark how wisely, gradually, and completely his vengeance shall overtake that state. Yet how sparingly, in comparison of the full floods of his wrath in hell!

13. Affliction is called a TRIAL (c). Thereby God calls us to the bar of our conscience to examine and consider our ways; and he manifests to ourselves, or the world around, what tempers and dispositions we are of.

14. It is compared to the scorching HEAT of the sun or NOON-TIDE (d). In it how vehemently do an angry God, prevailing corruptions, wicked angels and men, disquiet our souls, our bodies, and deprive us of our rest, refreshment, comfort, and glory! How is our duty thereby hindered, or rendered hard to perform! Under such trouble, let me flee under Christ's shadow, and live as one planted in, and watered by him.

15. It is compared to an EVENING, or NIGHT (e). It succeeds a morning of prosperity, opportunity, or life. In it, Christ the Sun of righteousness, and other sun-like comforts, are withdrawn; and only moons of instituted ordinances, stars of ministers, and such like lesser comforts, are left behind. How oft does our sun go down at noon! our comforts forsake us, when we least expected it! In trouble, how heartless; cold; painful; and dangerous to live! What delusive meteors of vain fancies, and flattering temptations, blaze abroad! What wild beasts of hurtful inclinations range around, seeking whom they may devour! How slowly time seems

(a) Job xviii. 5. (b) Rev. xvi. (c) Ezek. xxi. 13.
(d) Rev. lvi. 8. Song i. 7. (e) Is. xxi. 12. Zech. xiv. 7.

to move ! How drowsy and stupid our souls often become ! And how oft is the darkness and danger greatest, before the day-spring of deliverance appear !

16. It is compared to DARKNESS (a). It is a judgment divinely inflicted, and occasioned by the hiding of God's face ; by his removal of the *sun* and *lamp* of prosperity ; by his depriving us of his word and ordinances ; his cutting off the great men of a church or state. How unpleasant and unactive it renders our life ! What wandering and stumbling it occasions ! How different its degrees, though it can still become worse ! How grievous, especially to these who have tasted the pleasures of an opposite lightsome prosperity ! How oft is it such a mixture of mercy and judgment, that it is hard to say which prevails. Yet, let me reverence it ; it is the doing of the Lord, let it be wondrous and acceptable in mine eyes ; it is his *pavilion* and *secret place* ; let me therein behave as in his immediate presence ; let me *feel after him* ; though clouds and darkness be round about him, judgment, mercy, and truth, go before his face.

17. Afflictions are compared to CLOUDS (b). How great their variety, how numerous their ingredients ! how oft they suddenly come upon us ! how signally they obstruct our light and comfort ! and render us dull, heavy, cold, and careless ! Yet doth not God ride thereon ? Is not he present in ? and is it not his alone to remove them ?

18. They are compared to RAIN ; DEW ; and DROPS of the night (c). How numerous their ingredients ! how grievous ; and for the present, seemingly hurtful to the distressed ! Yet afterward, how often profitable to render us fruitful in the works of righteousness ! Blessed Saviour, what countless drops of divine wrath fell on thine head, thine heart ! O thy amazement and heaviness under the weight thereof ! but delightful and numerous the fruits of glory to God, and felicity to men, thereby produced !

19. They are likened to WINTER (d). God appoints

(a) Lam. iii. 2. (b) Psal xcvi. 2. (c) Song v. 2. Matth. vii. 25. (d) Song ii. 11.

and limits them. The withdrawment of his smiling countenance, the removal of his warming and illuminating word and ordinances, or of outward prosperity, occasion them. How painful to endure! how oft they kill such as are not rooted and grounded in Christ! how they nip the weeds of corruption in the saints! and cut off the vermine of carnal professors from among them! How effectually they render difficult our way to the heavenly kingdom! and, proportional to their severity, sweeten the spring tide of glory, when it cometh! Adored Jesus, how tremendous was thy winter of suffering! thy soul was troubled, amazed, and very heavy, sorrowful even unto death. O shocking winter that befrore, that pained, that froze to death, almighty God! But rejoice, my soul, the winter is past, the rain is over and gone; Jesus hath suffered, and entered into his glory. The winter of my unregeneracy is past; quickly shall my winters of raging corruption and trouble be finished, and one eternal spring ensue.

20. They are compared to storms of WIND; HAIL; and RAIN (*a*). By the abounding of iniquity; by the want of humiliation under former trials; by the death of godly men; by inspired hints applied to the conscience, and the like, are they often foreboded. Out of God's treasures of indignation, they are brought forth; and by his power and wisdom, they are governed; devils and wicked men being no more than his instruments. How swiftly they pursue! how suddenly; how terribly and irresistibly they seize upon mortals! what desolations they make in the earth! how wretched, perplexed, and painful, the case of these under them, who are without Christ! how the storm sweeps away their lying refuges of vain imaginations, self-righteousness, and sinful methods of deliverance! how this whirlwind binds them up in its wings, and hurls them into eternal ruin!

21. They are compared to WATER SPOUTS; BROOKS; OVERFLOWING STREAMS; and SWELLINGS OF JORDAN (*b*). How various the instruments and in-

(*a*) Is. xxviii. 17. Matth. vii. 25. (*b*) Psa. xlii. 7. and ex.
Jer. xii. 5.

redients thereof ! how they run in our way to the celestial blis ! in what high degree ; and how suddenly, successively, violently, and irresistibly, they often attack us ! How loud, how terrible their message from God to our conscience ! how muddy and disagreeable to our taste ! What havock they make in families, nations, and enjoyments ! How effectually they carry off into eternal wo, these who are not anchored, rooted, and grounded in Christ !

22. They are compared to DEPTHS and DEEP MIRES (a). How oft they gradually increase and overwhelm us ! how fast they retain, and refuse to let us go ! In them, how wretched, cold, perplexed, and dispirited our soul ! how incapable are we to recover ourselves from them ! How oft, my soul, are the deeps like to swallow me up ! how oft am I deprived of the smiles of Jesus' love ! perplexed with ingratitude to him ! afraid of his just wrath ! oppressed with his judgments ! harassed in conscience with fears of utter rejection ! with temptations of Satan, and prevalency of inward corruption ! But rejoice, Jesus was nights and days in the deep, that he might pave my DEEPS with his everlasting love. His way is in the sea, and his path in the mighty waters ; and from all my great deeps shall he draw me out. Though now *deep call unto deep* ; all his waves and billows go over me ; yet his loving-kindness will the Lord command in the day-time. The name of all my deeps is, *The LORD IS THERE.*

23. Trouble is compared to a WILDERNESS (b). In it how difficult to live ! how exposed to enemies, snares, temptations ! how hard to discern our state and condition ; or find a way of escape ! how many our wants ! how rough our way ! While I am here, may JEHOVAH feed me with his hidden manna ; lead ; humble ; and prove me ; and do me good in my latter end.

24. It is called a VALLEY ; a BOTTOM ; a VALLEY of the shadow of death (c). Therein, how debased our condition ! how ready are we to be trode upon ! What

(a) Psal. lxxix. 1. 2. and xl. 2.
i. 8. Psal. xxiii. 4.

(b) Hos. ii. 14.

(c) Zech.

a prelude of death ! What terrors oft surround us therein ! Yet in this low valley has not my soul ordinarily most moisture ? and is she not most fruitful ? Let me then never fear trouble or death, while I have a Christ with me.

25. It is compared to PITS ; NETS ; SNARES ; STUMBLING-BLOCKS (a). How wickedly do Satan and his agents oft prepare them for us ; and draw us therein ! How unprepared and suddenly, do we often fall therein ! How are we entangled, that endeavours to extricate ourselves, do but inveigle us more and more ! How oft we rage as wild bulls in a net ! How oft we are overthrown, hurt, and bruised thereby ! How sadly they stop our way, and render us unsightly !

26. It is compared to a PRISON ; STOCKS ; or CHAIN (b). It restrains our liberty ; marks our guilt ; promotes our shame, fear, pain, disquiet, and oft connection with bad companions. It is thine, O supreme Judge, to cast us into, and deliver us from it. Our attempts to escape at our own hand, do but add to our misery. My soul, quietly bear thy shame ; accept the punishment of thine iniquity ; be still, amid thy trouble, till God himself bring thee out.

27. It is compared to a BED (c). Our spirit it confines ; our activity it restrains. Under it, how sick, uneasy, unsightly, lean, destitute of courage or comfort are we !

28. It is compared to a FIRE ; a FURNACE ; FLAMES ; an OVEN (d). How oft it breaks forth suddenly ! how quickly it spreads ! how terrible its alarm ! how hard to stop, and painful to endure ! as good substance, the saints are only melted and purified ; as stubble, the wicked are destroyed and hastened to eternal fire. It makes mens faces like flames ; fills them with reddening terror and rage. It makes them blacker than a coal ; deprives them of their joy, their glory, and honour. It renders them like bottles in the smoke, quite unsightly, and almost useless. When I pass through the fire, be thou, Jesus, with me ; so shall I not be burnt, nor the flame kindle upon me.

(a) Psal. vii. 11. and x. 9.
ii. 22. (d) Zech. xiii. 9.

(b) Psal. cxlii. 6.

(c) Rev.

29. It is compared to ARROWS; to a SWORD; and other weapons of war (a). Afflictions are launched from the bow of God's providence, and managed and directed by his hand. How numerous and well-aimed! How oft do they secretly and unexpectedly strike, wound, pierce, and pain our body or soul! How oft, O Lord, have thine arrows stuck fast in me, and thine afflicting hand pressed me sore! how oft have the poison thereof, the torment and fear arising therefrom, exhausted the joy, courage, and ease of my spirit!

30. It is compared to a ROD OR SCOURGE (b). What a painful and grievous consequence of sin! It is sent to cause us consider our evil ways, and turn to the Lord; kindly ought we to receive it, and carefully to improve it. How oft it proves beneficial to promote our conviction, and conversion to God! Such as often corrected, harden their neck, shall be suddenly destroyed, and that without remedy. Correct me, O Lord, but in measure; and let thy rod drive all my sin, my foolishness, from my heart.

31. It is compared to a WOUND; DISEASE; LEANNESS (c). How sharply it pains us! how sadly it confines, and abridges our liberty! spoils of our glory and fulness; and renders us weak and unsightly! Ah! by neglect to receive and digest my spiritual provision; by sinful anxiety; by immoderate care about earthly things; by taking satisfaction in carnal and sinful pleasures; by manifold diseases of sin and sorrow, what a lean, a deformed skeleton am I! *My leanness, my leanness! woe unto me!*

32. It is represented as a thing CROOKED (d). In the inward or outward case of our person; in the case of our family, our friends or enjoyments, how uneven, dissimilar, disagreeable, and uncomely, it renders our lot! O the unnumbered crooks of mine! By thy favour, blessed Jesus, thou liftest me up; and by thy rebukes thou castest me down: but eternity shall make even all. Let not then my soul endanger herself, essaying to *make straight, what he hath made crooked.*

(a) Job vi. 4.

(b) Job ix. 34.

(c) If. i. 6. and xxiv.

16. (d) Eccles. vii. 13.

33. It is called a **CROSS** (*a*). Like the ancient crosses, to which malefactors were fixed, it stretches, pains, and exposes us, as shameful malefactors in God's sight. It crosses our hopes, desires, designs, and attempts: we look for good; but evil comes: we seek light; and behold it is darkness. May all my trouble be the cross of Christ.

34. It is compared to a **BURDEN** and **WEIGHT** (*b*). It oppresses and sinks our spirits; it lowers our circumstances. It renders us uneasy in life, and unfit for extensive action. If burdens be imposed, if plowers plow upon my back, it is the grief, the load, the Lord hath appointed me: let me therefore patiently bear it; be dumb because he does it. Jesus bare my griefs, and carried my sorrow: he hath borne and carried; and even to old age he will bear and he will carry, and he will deliver me. Be thou, my soul, a follower of them, who through faith and patience inherit the promises.

35. It is called a **Yoke** (*c*). How closely it cleaves to us, and joins us together! firmly we are fixed therein; sadly is our spirit oft galled thereby. Nevertheless it obliges us to follow the course appointed for us, in the providence of God. It is a *yoke of transgression* wreathed about our neck, by our iniquities; for though hand join in hand, the sinner shall not go unpunished.

36. It is called a **HOOK**; and **BRIDLE** (*d*). By applying it to men, and painfully tormenting them therewith, God, at his pleasure, restrains them from their intended purposes; drags them through the world, and the diversified circumstances thereof; and at last draws them into the eternal state.

37. It is compared to a **FAN**; and **SIEVE** (*e*). Thereby God tries and discovers what we are; tosses us up and down; separates sinners from the saints in the church; for *what is the chaff to the wheat?* Hereby he fans and sifts our hopes; for what is the chaff of vain imaginations to the comfortable oracles of Christ? Hereby he scatters families and nations before him, lighter than the small dust of the balance. It is a *sieve*

(*a*) Matth. xvi. 24. (*b*) Is. xxx. 27. (*c*) Is. x. 27. (*d*) Is. xxxvii. 29. (*e*) Jer. xv. 7. Is. xxx. 28.

of vanity, as God therein shews mens emptiness; sets them one against another; and spreads destruction among the nations. Lord, sift thy chosen as thou wilt, none shall be lost.

38. It is compared to GALL; and WORMWOOD (a). How bitter and disagreeable to nature! But mixed with mercy! how profitable to the saints! It kills our inward vermine of corrupt inclinations; it brings down our pride; purges off our filth; cures our spiritual barrenness and deadness; and enlarges our appetite and desire after Christ. O the height, the depth, of the wisdom and knowledge of God, who by *gall and wormwood* ushers in sweet Jesus, and his glory to my heart!

39. It is compared to a CUP, full of liquor (b). Exactly God measures it out to men; and every one must take his share. How oft it makes us stagger as drunken men, not knowing what to do; nor whither to go! How oft it renders us stupid and enraged! How oft it causeth us vomit up our shame, confessing our wickedness, parting with what we sinfully gained; or pouring forth our blasphemous rage against the divine Manager of all plagues! How oft is it a *cup of fury*, proceeding from the revenging wrath of God! making men *drunk with their own blood*; stupified with their miseries! How oft is it a *cup of trembling and astonishment*, making us quake and faint at the thought of receiving, or of continuing to drink it! Adored Redeemer, what a cup was thine! a *cup of trembling*, filled with *wine of astonishment*! a *cup full of the fury of the Lord*, full of thine own blood! a cup deep as hell, and broader than the sea! O how my heart is wonderstruck! How melted to hear thee cry of it, *The cup that my Father giveth me, shall I not drink it!* to see thee wring out the bitter dregs thereof, and drink them out! for whom! for ME.

40. The afflictions of Christ and his people are called their BAPTISM (c). Through these they are dedicated to God; put off their connections with sin, and the mortality that attends it. How, Jesus, wast thou straitened, till thine was accomplished! How thy

(a) Jer. iv. 15.

(b) Jer. xxv. 15.

(c) Matth. xx. 22, 23.

bowels heaved within thee, to find a vent in love, in sighs, in groans, in blood, in death, for men ! for ME !——
Heave all my powers ; burst thou mortal frame with love ; with longing for my Christ.

41. The overthrow of nations or churches is represented as a *rolling together the heavens ; a turning the sun into blackness, and the moon into blood, and causing the stars to fall* (a) ; to mark the shocking and fearful manner in which their frame is dissolved and broken to pieces : their luminaries perish ; their idolatrous objects of worship are disgraced ; their magistrates and ministers ejected, and barbarously murdered ; their ordinances, laws, and statutes, are abolished. These, my Lord, shall perish ; but thou shalt endure : they shall be changed ; but thou art the same, and thy years have no end.

42. The overthrow of nations and churches is compared to an EARTHQUAKE (b). How terrible and destructive ! How it makes mens hearts to fail and quake for fear ! How dreadfully it rends asunder the whole frame of government ! How furiously and suddenly are magistrates, ministers, and great men, these exalted and overtopping mountains, private persons, these plain fields and useful rivers, thrown out of their respective stations and enjoyments !

43. The overthrow of a nation or church is likened to an HARVEST and VINTAGE (c). Men being ripe in, and having filled up the whole measure of iniquity, which divine patience intended to bear with, God cuts them off from their standing. The wicked he casts in bundles or multitudes into hell-fire : the saints he either preserves in life, or by death carries them home to himself. Ah ! what pricking thorns, and blasting whirlwind, do many then reap, as the punishment of their crimes !

44. Civil punishment is called a WHEEL brought over the wicked (d) ; alluding perhaps to some ancient me-

(a) Matth. xxiv. 29. Rev. vi. 12. 13. Is. xlii. 10. (b) Rev. xi. 13. (c) Joel iii. 13. Rev. xiv. 15. 20. (d) Prov. xx. 26.

thod of torture ; and in order to represent its easy execution, and bruising influence.

45. Church censure is called a *rod* (*a*). It is intended to correct men for their sin, and to reclaim them from it to Christ ; and it is to be applied with tender affection, meekness, equity, and prudence.

46. Lets and impediments in the way of performing an enterprize, are called *mountains* ; *gates of iron and brass* ; *the sea* ; *the river Euphrates* ; and *streams of Egypt* (*b*) ; because they signally stop and hinder the execution of designs. But by what will, in the way of performing the promise, thy power, O Jesus, shall remove it, in the time thereof : mountains shall leap aside ; seas and rivers shall dry up, at the rebuke of thy countenance.

C H A P. XI.

Of metaphors respecting human life.

1. **H**UMAN life is compared to a *POST* (*c*). Night and day, it swiftly passeth forward ; nor can any thing stop its progress one moment. Ye sons of men, improve every moment thereof. Rise early in the morning thereof, to follow hard after God. Rest on no present enjoyment. If you come not up to Jesus, in due time, your eternal life must go for it.

2. It is compared to the *FLIGHT of an eagle hasting to her prey* (*d*). With the utmost swiftness it passeth away, scarce leaving the marks where it has been. What years I have lived, are not lived, but lost. What but vestiges of guilt are to be seen behind me !

3. It is compared to a *FLOWER, or GRASS* (*e*). In our infancy and youth, how fair and beautiful ! At *JEHOVAH's* pleasure, how quickly cut down by untimely

(*a*) 1 Cor. iv. 21. (*b*) If. xl. 4. and xlv. 2. and xi. 15.
 Rev. xvi. 12. (*c*) Job ix. 25. (*d*) Job ix. 26. (*e*) Job
 xiv. 2. James i.

death! or withered by old age! Shall not my life, hereafter *revive as the corn, and grow as the lily?*

4. It is compared to a WAY and JOURNEY (a). How much trode! how constantly pursued! how quickly ended! My soul, while thou art in this way, agree with God. Let my whole way point towards eternal blifs.

5. It is compared to a FEAST (b). In it God gives some a cup of consolation and prosperity; to others he gives bread of affliction, a cup of adversity and wo. Whichsoever my Father giveth me, let me cheerfully drink it. If I am in Christ, my life is a continual feast.

6. It is compared to a *valuable* MERCHANDISE *to be redeemed* (c). Eternal and unbounded felicity or wo depends on every moment of it. By the enjoyment of God, every moment may be rendered more valuable than the whole earth. Sensible of its importance, deeply concerned we have lavished so much of it on Satan, the world, and our lusts, we are to be doubly careful in improving the rest. My soul, how has time lien heavy on thine hand! How oft hast thou been straitened how to dispose of it! How oft, by unnecessary sleep, by idle converse, by vain and wicked devices, hast thou murdered its most sacred moments! Are its few years too long to love Christ! too long, to prepare for eternity! too long, to secure the salvation of an immortal soul! Hearest thou, my soul, what murdered moments witness against thee? Must my life go for theirs! O dear-bought sleep, if it cost me a restless eternity in hell! O costly hour for drinking a bottle, if repaid with an eternal drinking of unmixed wrath! O ill-purchased hours for a ball, or stage-play, if they cost me everlasting fellowship in fire with the devil and his angels! O dear-bought opportunity of an idle visit, or unedifying chat, if it cost me endless weeping, wailing, and gnashing of teeth! Will the momentary enjoyment of a sensual pleasure, common to me with the beasts, countervail the damage of unceasing torment? Should I, by giving my heart, my care, my time, to

(a) Matth. v. 25.

(b) 1 Cor. v. 8.

(c) Eph. v. 16.

the world, gain the whole of it, what will it advantage me, if I lose my soul?

7. It is compared to *SWIFT SHIPS* (a). How quickly it passeth away, and carries us into the ocean of eternity! And how many in it imagine every thing moving; but themselves! How oft beformed, and brought to the brink of ruin!

8. It is compared to a *SHEPHERD'S TENT* (b). Eternity apart, how mean it appears! how easily our lot therein is changed! How easily is life itself dissolved and finished!

9. It is compared to a *WEEK OR DAY* (c). Therein we are to be laboriously occupied, securing our present and future felicity. Its duration is fixed, and, at the end thereof, we shall enter on the restful Sabbath of everlasting happiness, or fearful night of unceasing woe. My soul, do I pass my days in the wrath of God? or in his fear?

10. It is compared to *YESTERDAY*, and a *WATCH of the night* (d). Quickly, and oft amid darkness, perplexity, and trouble, it passeth away, and cannot be recalled.

11. It is compared to a *SPAN AND HANDBREADTH* (e). How short its measure! how precisely fixed of God its duration! And ought not its brevity to be ever before us!

12. It is compared to a *TALE that is told* (f). How little useful impression it makes upon our minds! To how little purpose has the past been spent! How little abiding sense we have of what we do in it!

13. It is compared to a *SLEEP* (g). How short and empty! How sadly past ere we are rightly sensible of enjoying it! To how little purpose are we either pained or pleased in it! What multitudes therein never think a serious thought, nor bestir themselves to one good work!

14. It is compared to a *DREAM* (h). How filled up with idleness and vanity! How many in it are employed

(a) Job ix. 26.

(b) Eccl. xxxviii. 12.

(c) Job vii. 1.

(d) Psal. xc. 4.

(e) Psal. xxxix. 5.

(f) Psal. xc. 9.

(g) Psal.

xc. 5.

(h) Job xx. 8.

in they know not what, nor for what end ! How are their minds stuffed with empty imaginations, that they are, or shall be happy ! that they are Christians indeed, and are employed in good works ! yet how all turns out *vanity and vexation of spirit* !

15. It is compared to the WIND (*a*). How unsubstantial ! how swiftly, insensibly, and irresistibly, it passeth away, and returns no more !

16. It is compared to a weaver's SHUTTLE (*b*). With what rapidity do its moments run along ! and at last, as a web, we are cut out of the world, by death !

17. It is compared to a CLOUD (*c*). Notwithstanding of its promising appearance, how quickly is it spent ! and to how small account ! How much driven away by the blast of divine wrath ! it never returns ; and with what terror, may many look thereat !

18. It is compared to a VAPOUR (*d*). It, as it were, riseth out of the earth. How extremely weak, frail, and fleeting ! How tossed to and fro with the least breath of divine providence ! How quickly it expires, almost as soon as it exists !

19. It is compared to a SHADOW (*e*). O its emptiness and uncertainty ! how quickly it goeth away, and never returns ! I hear of *a time to be born, and a time to die* ; but of none to live. Why, Lord, should I then boast thereof ?

20. It is called NOTHING (*f*). It bears no proportion to the eternity of God ; nor to the future eternity of men. Be thou, O time, as *nothing* in mine eye ; let eternity be *all in all*. Look not, my soul, at the things which are seen, which are temporal ; but at the things which are not seen, which are eternal.

(*a*) Job vii. 7. (*b*) Job vii. 6. (*c*) Job vii. 9. (*d*) James
1. 14. (*e*) Eccles. viii. 13. (*f*) Psal. xxxix. 5.

C H A P. XII.

Of metaphors respecting opportunities of obtaining good.

1. **O**ppportunity, or the season of God's doing much for a person or people, and giving them eminent access to receive his benefits, is called an *HOUR* (a). Its period and duration are precisely fixed of God. **O** how short, when compared with eternity! And, at our endless hazard, do we lose a moment thereof, in vanity or wickedness.

2 It is called a *DAY* (b). How fixed and short! only during the continuance thereof, the sun of prosperity, or of sacred inspiration, shines upon us. When the mercy signally commences, is its morning; when at its greatest brightness, is its noon; when at its finishing point, is its evening. Ah, how is the day of gospel opportunity detested by multitudes, who hate its light, because their deeds are evil! How oft is it befloored with trouble and persecution! and beclouded with the rise of error and delusion! When it draws to a period, how the warming influence of the Sun of righteousness and his word abates! what shadows of error, ignorance, and empty forms of religion increase! what faithful, laborious, and shining ministers, are cut off, and succeeded by naughty ones! What dewy drops of divine judgment, spiritual and temporal, begin to fall! What spiritual droufiness! what cooling and abatement of love to God, and to one another! what weariness of religious exercise and spiritual watchfulness takes place! What contentious and bloody appearance do showy professors, these empty clouds, make in the church! What mountains of guilty offences and separation interpose between us and our all-glorious Sun! How gradually the light

(a) John v. 25. (b) Heb. iii. 7.

of knowledge and truth decreases ! how the windows of divine ordinances are shut, and disregarded as useless ! How eminent saints, these birds of paradise, drop their notes, and retire to their heavenly rest ! and profane owls, and other doleful creatures, men wicked and erroneous, boldly appear ! To these tokens, what fearful night of wo succeeds ! When Jesus our blessed Sun withdraws himself, how bulks the moon-like world in our heart ! starry ministers, with their artificial light of gifts and modes, are all in all. How fall these stars, and become earthly, sensual, devilish ! What deceitful pretenders, as blazing meteors, fly ! What dark ignorance ; what bemisting delusion ; what works of wickedness abound ! What idle sloth ; what still stupidity ; what wandering and stumbling prevail ! How unused and ineffectual the glass of God's word ! how bolted mens hearts to Jesus the Lord ! O my soul, while it is called to-day, hear his voice ; harden not thine heart. Now is the accepted time ; now is the day of salvation. Ah ! the day is far spent, the night cometh, wherein no man can work. In Zion, a night is come ; behold it is come.

3. It is called a MORNING and DAY-BREAK (a). How pleasant, and for a time growing, the *shine* of providential smiles or scripture-light ! How refreshful the falling *dew* of God's favour, word, and Spirit ! How kindly blow the cooling breezes, the north *wind* of conviction, and southern gales of heavenly comfort ! How boldly *walk abroad* the children of God, and early seek after him ; while as ashamed, the wicked hide themselves in obscurity, or put on masks of dissimulation !

4. It is compared to a ^{time} SPRING ~~TIDE~~ (b). Therein Jesus the *Sun* of righteousness approacheth to us, in the offer and influence of his grace. Saints, those fragrant and beautiful *trees* of righteousness, grow and flourish. The savoury and medicinal *flowers* of grace and holiness spring up in their heart and life. How sweetly the Holy Ghost, the celestial turtle, bespeaks

(a) Is. xxi. 12.

(b) Song ii. 11—13.

our heart in the ordinances of the gospel ! how sweetly the redeemed *birds* of paradise sing forth the excellencies of redeeming love ! Blessed period, when the winter-dispensation of Jewish ceremonies was finished ; when thousands at once were gathered to their risen Lord ; had their heart melted with his love ; their darkness and shadows banished ; and were made to *blossom as the rose*, and bring forth fruit unto God ! Blessed period, when the winter cold and storms, the floods, barrenness, and darkness of Heathen and Popish abominations ; of general security and unconcern ; or of legal fears of divine wrath, or awful feeling of his rod, are removed and finished !

5. It is compared to a SUMMER (a). How comely, fragrant, flourishing, and effective professors and ordinances, then appear ! How fast the redeemed and their graces ripen for the harvest of death, and the wicked with their sins for endless ruin ! This, this, my soul, is the principal season of time. In it work out thy salvation with fear and trembling. Work the work of God, by believing on his Son ; or, at the end, be exposed to *everlasting shame and contempt*.

6. It is compared to a HARVEST (b). How plainly calculate to relieve starving sinners with spiritual provision ! How actively ought every man to bestir himself in faith and holiness ! How carefully is every moment of it to be seized and improved ! Christ's faithful labourers being few, how oft, especially when an apprehended storm renders them more earnest to gather sinners to Jesus, ere it break, is their work heavy and laborious ! In different periods, how different the appearance and duration of this opportunity ! How oft, in this harvest, is the increase much smaller than was at first expected ! If I waste it in vanity and sloth, what starving winter of unceasing vengeance awaits me !

7. It is called a YEAR ; and the *year of God's redeemed* (c). Every circumstance thereof is regularly fixed in the purpose of God ; and various are his ap-

(a) Prov. vi. and x. 5.

(b) Matth. ix. 37.

(c) 1c. lxiii. 4.
pearances

pearances therein. Now he causes his chosen to walk through winter, trouble, darkness, and perplexity; anon the spring tide from on high visits them. Now they bask under the summer-rays of the Sun of righteousness; anon they are cut down, and gathered to the heavenly garner. O the wonders of love, grace, and mercy, therein wrought for God's redeemed, in purchasing, exhibiting, and applying redemption to them! Lift up thine head, my soul, these honoured periods of time are but the beginning of months. The everlasting day and year of my redemption draweth nigh.

N. B. Most of the emblems in this chapter might be particularly applied to the apostolic, the reformation, and the millennial period of the church in general; or to the particular season of spiritual deliverance, to a person or land.

C H A P. XIII.

Of metaphors respecting death.

I. **D**EATH is called the KING OF TERRORS ^(a). Relentlessly and irresistibly, and as at pleasure, it cuts off mankind, small and great, poor and rich. What a terror to mighty potentates! to bold miscreants! and not seldom to tender saints! The *gates of death* are near approaches to it. The first *born of death* is a stinged or painful exit, exhibiting or importing a double portion of its force or terror. If death seize me unprepared, there remaineth nothing but a fearful looking for of judgment, and fiery indignation. What though, through ignorance, stupidity, and self-conceit, I should have no bands therein, I launch forth into eternal fire! I fall into the hands of an angry God! I leap blindfold into the horrors of damnation! But, am I in Christ? Return then, O death, that I may look upon thee; where is now thy terror and thy sting? To me, how deep dipt! how richly deckt in blood di-

(a) Job xviii. 14.

vine! Sweet angel of my Father's love, sent to convey me to his arms! Tasting a Saviour's love, I could launch successive souls, fast as the moments fly.

2. It is compared to a WOLF (a). How it preys upon mankind; cuts them off; and consigns their bodies to the grave, to be the prey of vermine!

3. It is called a WARFARE (b). With what arrows of pain and fear, he attacks mankind! With what perplexity, what struggling of nature, they use to oppose it! Nor is there any *discharge in this warfare*, no escaping of death. *It is appointed for men once to die, and after that the judgment.* Boldly war, my soul; it is with a conquered foe.

4. It is called a DEPARTURE (c). By it we leave our worldly friends, and stations; and enter into the unseen state of endless misery or happiness. We leave our younger and equals on earth; and are gathered to our fathers; you ransomed, to Abraham, Isaac, and Jacob; nay, *to God the Judge of all, and to Jesus the Mediator of the new covenant*; and you wicked, to your father *the devil, and his angels*. Chiefly in old age, the progress of this exit is as follows: the hands and arms, these *keepers of the house*, become weak, and tremble; the once *strong* legs bow themselves, and bend under the weight of the body; the teeth, which grind and bruise our food, rot, fall out, and lose their power of chewing; the eyes, which as it were *look out at windows*, become dim and darkened; the jaws close; the voice and breath become so low, as to be scarce discernible; soundness of sleep ceases, every thing disturbs it; the ears become dull; nor does any ability or relish for *music* remain; the slightest labour becomes difficult and terrible; every thing, though light as a *grasshopper*, is a *burden*; at last the nerves shrink; the veins, the arteries, the brain, and even the heart, that *fountain* of life, forbears to circulate the blood, the vital juice. Thus man goeth to his *long home*, the grave; and where is he!

5. It is compared to SOWING of seed (d). By it our

(a) Psal. xlix. 14.
Eccles. xii. 3. -6.

(b) Eccles. viii. 8.
(d) 1 Cor. xv. 36.

(c) Phil. i. 23.

bodies are reduced to the earth; and after a proper interval, shall they be raised up in the resurrection; then, you saints shall flourish as an herb, and the earth shall cast out her dead.

6. It is represented as the DISSOLVING of a *house or tent* (a). Therein the earthly tabernacle of our bodies are, and often gradually, demolished; and what pain and fear oft attend the downfall! Ah! how many have this house falling about their ears, while they know not whither to go! have no house eternal in the heavens!

7. It is compared to a FLOOD (b). Gradually, speedily, violently, irresistibly, and often to their great terror, it carries men into the ocean of ETERNITY. Ah how many have their sandy foundation, their ill founded hopes of everlasting happiness, overturned by it, and are carried into the depths of hell! Blessed Jesus, thou art my sure hope; no floods of death, no gates of hell, can prevail against thee; thou hast swallowed up death in victory.

8. It is compared to REST (c). It finishes mens enterprizes; makes them cease from their worldly employ; and how sweet and refreshing to the labouring saint! Hasten, my soul, to this rest, that the Lord may deal bountifully with thee. Thrice easy death! thrice easy grave, if I lie in his arms! There shall I rest from my sin, my burden, my labour; there shall every wicked one cease from troubling, and tossed I, as a ship at anchor, lie at rest.

9. It is compared to SLEEP (d). Thereby the bodies of the saints rest in hope, while their souls are occupied in the high praises of our God; the bodies of the wicked rest from labour in the prison of the grave, while their souls are tormented in hell. Lo! how these die in the midst of their work! those not till it be ended! These, sore against their will! those, cheerfully! These multitudes, on the brink of Tophet; those, in Jesus' arms, far from danger. None shall for ever

(a) 2 Cor. v. 1.

(b) Psal. xc. 5.

(c) Job iii. 13. 17.

(d) 1 Thes. iv. 14.

continue under the power of death, but in the resurrection be awakened; *some to everlasting life, and some to everlasting shame and contempt.*

10. It is compared to DARKNESS (a). It hides men from the view of the world. And ah what terror, perplexity, and confusion often attend it! How many it conveys to infernal and utter darkness, where there is *weeping, wailing, and gnashing of teeth!*

11. It is compared to SILENCE (b). It finishes our converse with men; hushes all our noise and bustle on earth; makes our remembrance to cease in this world. My soul, be now silent before the Lord; be still and know that he is thy God: so shall I with joy descend to the house of silence. When death has lost his sting, how kind! how soft his cold embrace! how gladly would I rush into his arms!

12. The death of the wicked is represented as a DRIVING OR HURLING AWAY (c). How violently, involuntarily, and with infinite danger, are they forced from their present enjoyments, and furiously cast into everlasting damnation! and ah, *driven away in their wickedness*, reigning in them, and charged upon them, to suffer *the vengeance of eternal fire!*

C H A P. XIV.

Of metaphors respecting the resurrection.

1. **T**HE resurrection is compared to a MORNING, and DAY-BREAK (d). It succeeds the cold dark night of time and death. How much desired and expected by watchful saints! What darkness of carnal security will immediately precede it! With what striking tokens will it be ushered in! What full discovery it will make of our thoughts, words, and deeds! How undesired and terrible to wicked angels and men! How gladly would they hide themselves, and flock to

(a) Job x. 21. (b) 1c. xv. 1. (c) Prov. xiv. 32. (d) Psal. xlix. 14. Song ii. 17.

their dens; but cannot! How brightly shall Jesus our eternal *Sun* arise in the clouds! How alertly shall mankind leap from their sepulchral beds! How sweetly sing the saints, these birds redeemed! How glorious the aspect of the earth! How wide our prospect, from eternity to eternity! Watch for it, my soul, more than they that watch for the morning.

2. It is compared to an AWAKENING out of sleep (a). Then shall the loud *trump of God* rouse the nations from the sleep of death; cause them arise and come to judgment. Then shall every dream of error and vain imagination appear, in their emptiness and vileness. Then shall mankind be struck with universal concern. Then shall some awake with joy and gladness; others with trembling and horror. How precious, O Jesus, are the thoughts hereof to my soul! for what time soever I awake, I shall be with thee: I shall behold thy face in righteousness, and be satisfied with thy likeness. How oft I now awake with nought, but sin, but earth, in all my thoughts! But then my faults, my lusts, shall wake no more. I shall waken full of glory, full of God. Hark, my soul, the trumpet sounds, *Arise, my love, my fair one, and come away.*

3. It is compared to the REVIVING and FLOURISHING of vegetables in the spring (b). O the then blessed influence of the *Sun of righteousness*! His visage is no more marred; nor his virtue intercepted. Not one bewintered careless heart is in creation found; thousands long dead, now revive, spring up, and appear in their proper form. How Jesus, and his flowery nations, deck the earth! how our bones shall flourish as an herb! no more shall his temple, our body, lie withered, and in ruins; but rise in the superexceeding bloom of beauty, *like unto his glorious body.*

4. It is compared to the QUICKENING of very dry bones (c). By the breath of the Almighty, shall the dry dust, the rotten carcases, and withered bones of all generations, be, with divine care, collected, each particle to its proper body, quickened, re-animated, brought out of their graves, and sifted at the judgment-

(a) Dan. xii. 2. (b) Is. xxvi. 19. (c) Ezek. xxxvii. 1.—14.
feat

seat of Christ. May I now have part in the first resurrection, that over me the second death may have no power. May I, like Jesus, be declared a son of God with power, in my resurrection from the dead.

C H A P. XV.

Of metaphors respecting the day of judgment.

I. **T**HE season of the last judgment is called a DAY (a). It is a divinely fixed period. What amazing discoveries of God's perfections, purposes, and word; and of the dispositions, states, and lives, of angels and men, shall then be made! What important and extensive work shall thereon be performed! The dead shall be raised, the living changed, the world judged; the wicked shall depart into everlasting punishment, and the righteous into life eternal; *the earth, and the works therein, shall be burnt up!* O great day, honoured with the appearance of the great God! O great centre of eternity! great joy of saints! great terror of reprobates! O dark, gloomy, and terrible day to the wicked! What lively bright horror shall stare through their eye-lids! What screams to the hills and mountains shall proceed from their now prayerless lips! for the great day of his wrath is come; and who shall be able to stand!

2. It is compared to a REAPING TIME; a HARVEST-DAY (b). What great and important business shall be done thereon! How universally shall all nations be gathered, and settled on a new bottom! How completely shall the wicked be separate from the righteous! and by multitudes cast into hell fire, to reap the fruit of their wickedness! With what enrapturing pleasure and gladness shall the redeemed reap the fruit of JEHOVAH's promises, and receive the all-gracious reward of every good work! How triumphantly shall they enter into God's barn of everlasting glory and

(a) 2 Pet. iii. 10.

(b) Matth. xiii. 39.

rest! It is thine, O Jesus, and thine, O saint, to go forth weeping, bearing precious seed, and to return rejoicing, bringing your sheaves with you. Go, my soul, into the house of mourning, rather than the house of mirth; they that sow in tears, shall reap in joy.

3. It is compared to a DAY OF ASSIZE OR ACCOUNT (a). Pompously then shall Jesus our appointed Judge sit down on his awful bench, call, and in proper order sift before him all nations, and exhibit the most exact representation of their case. The saints acquitted, shall be his assessors in judging others; the wicked shall be arraigned, and their guilt fully evinced. Then every thought, word, and deed of the children of men, must be accounted for; and upon clear manifestation of their state and conduct, shall just sentence and immediate execution proceed. Great Judge, I kiss my lips, that I can give a right answer; *It was exacted, and thou answeredst it: all my faults were thine.*

4. It is compared to a MARRIAGE-DAY (b). After spiritual betrothing in the council of peace, and in effectual calling; after extensive preparation, and abundant longing for the event, shall Jesus, with all his ransomed, in the highest raptures of joy and love, in all the pomp of glorious apparel, before angels and men, be solemnly declared *espoused one to another*; and in consequence thereof, for ever obtain the most splendid feast, on *all the fulness of God*, on the *new wine* of everlasting love, and the mutual enjoyment of one another. Write on thy heart, my soul, *Blessed are they which are called to the marriage-supper of the Lamb.* O when shall the union of mingled elements be dissolved, that my relation to Jesus may be all in all!

5. It is compared to a DAY OF CORONATION and TRIUMPH (c). The enemies of Christ and his people now fully subdued, he shall publicly appear, wearing his many crowns of glory and honour; and oblige his foes to confess his universal and rightful authority. *Thus shall it be done to the man whom God, whom my soul, delighteth to honour.* Then shall you, redeem-

(a) Matth. xxv. 30.—46.

Rev. xx. 11. 15.

(b) Rev. xix.

7. Psal. xlv. 13. 14.

(c) 2 Tim. iv. 8.

ed, be divinely proclaimed *kings and priests unto God*, and with joy and shouting, crowned with endless glory, life, and righteousness. Run, my soul, to receive this incorruptible crown. In fighting the *good fight of faith*, be *thou faithful unto the death*, and he shall give thee a *crown of life*. O how my heart springs forth to meet his burning chariot-wheels, and longs to see creation all in flame!

C H A P. XVI.

Of metaphors respecting this world.

1. **T**HE world is compared to a WOMAN (a). Its *astonishment* and *grief*, denote the fearful wickedness committed, or judgments execute therein; its *groaning and travailing in pain* and *expectation* of the glorious liberty of the sons of God, mark how dreadfully the irrational creatures are abused by sinners, and how they suffer for our sake. Their *clapping hands, shouting, singing, or rejoicing*, denote the glorious works of God done on earth, and the abundant reason saints have to express their joy and gladness.

2. It is compared to a SEA (b). Therein, what noise, disquiet, disorder, and danger prevail! What rocks! what whirlpools! what snares abound! what multitudes of unreasonable men live and devour one another! O the storms that blow thereon, and daily wash out its inhabitants, upon the shore of ETERNITY! What *mire and dirt* it daily casts forth! What ebbing and flowing of our circumstances therein! It is but a *dead sea*. Its human inhabitants are *dead in trespasses and sins*; nor can all its enjoyments be one morsel, to a living, a heavenly soul.

3. It is compared to a WILDERNESS (c). How solitary, destitute of the comfortable presence of God!

(a) Rom. viii. 19.--22. Psal. xcvi. 11. 12. (b) Matth. xiii.

47. (c) Song viii. 5.

How barren! affording nothing to nourish or refresh our soul! How dangerous! the most pleasant, inviting places and conditions, resembling Lebanon, Amana, Shenir, and Hermon, are but *lions dens, and mountains of leopards*; the lodging of Satan, and his destructive snares and agents. How oft thunder struck and bestormed with the judgments of God! How devoid of a right way to happiness! and filled with false and dangerous paths! How overspread with briers and thorns of wicked men, and of sinful entanglements! How bemisted with fogs of ignorance, perplexity, delusion, and crimes! How unsettled, troubled, and fearful their case, who dwell therein! and have it for their portion! Blessed be the Lord, who hath caused rivers of gospel-ordinances and influences, to *break out in the wilderness, and streams in the desert*; hath therein planted his ransomed trees of righteousness; hath opened a *high way, a way of holiness*, Jesus and his law, for the redeemed to walk in; hath caused an *handful of corn*, a little of his word sown on *tops of mountains*, upon most unpromising places, and persons, to bring forth abundance of good fruit; hath built a city, whose citizens abound; and who will make the wilderness to *blossom as the rose*; to possess the excellency of Carmel and Sharon; the whole earth being filled with the knowledge of the Lord, as the waters cover the sea.

4. It is compared to a FIELD (*a*). How extensive and large its boundaries! What persons and things, most diversified in form and circumstance, grow up therein! How intermixed are saints and sinners! JEHOVAH owns and inspects it; many useful providences and ordinances he bestows upon the people thereof; and at last reaps it by death and judgment. How exposed to inroads of Satan! Ye saints, it is your field of battle, where you war with the dragon, and fight with principalities and powers. Any part of it being rendered a *portion of foxes, a habitation of dragons, of wild or solitary beasts, or a place of breeding of thorns*

and nettles, denotes, that it is bereaved of its human inhabitants, and turned into a desert.

5. It is compared to an INN (a). Here we have no continuing city, no fixed property. One generation cometh, and another goeth away. Expect nothing in it, my soul, but mere necessities; *having food and raiment, let me be therewith content.*

CH A P. XVII.

Of metaphors respecting the state of glory in heaven.

1. **I**T is called an INHERITANCE (b). We receive it, not as purchasers thereof by any work of ours, but as *heirs of God, and joint-heirs with Christ*; as the sons and daughters of Jesus, who purchased it with his blood. And oh all-comprehending, pleasant, incorruptible, and undefiled, *inheritance of the saints in light*, wherein we *inherit all things*! are filled with all the fulness of God! enjoy Godhead, in the face and person of Jesus Christ, to the utmost stretches of our wish! Will God in very deed make me, an *unmatched heir of wo*, meet to be a partaker of the glory of this inheritance in the saints! Was it purchased with the blood; is it disposed in the testament, and ratified to me by the death of the Son of God! Has he, by his intercession, sued out my right to it! Has he, by his Spirit, infeoffed me therein!

2. The heavenly state is called a BETTER COUNTRY (c). O its vast extent! O its rich product! its manifold accommodations! its unnumbered inhabitants! Nor sin, nor Satan, nor trouble, nor any bad thing of this world, is there found; but every thing good is for ever enjoyed in its highest perfection! There God shall be our sole monarch; Jesus our sole minister of rule and direction; divine persons, holy angels, and *just men made perfect*, our sole companions; Jesus' palace and throne, our on-

(a) Eccles. i. 4.

(b) Acts xxvi. 18.

(c) Heb. xi. 16.

ly residence; JEHOVAH's everlasting fulness and love, our sole fountain and sea; the divine Spirit, with his immortal joys, our only rivers and streams; Jesus our ever-present, all-accessible, and all-bearing *tree of life*; unblasted, ten thousand fold glory, our only crop; God and the Lamb our only *light*, our unclouded, our unsetting *sun*; the unveiled face of an incarnate God, our only oracle and ordinance; God in him, our only provision, our only treasure; full conformity to God, our constant attainment, our common aspect; basking in the rays of his love, and rapturous acclamations of praise, our only employ; divine righteousness, brightest glory, denoting purity, victory, peace, and priesthood, our *white*, our only *raiment*; endless honour, life, and righteousness, our untottering crown. O happy land, where is no sickness, sorrow, pain, death, or curse! but holiness reigns, felicity overflows, and God is all in all! Am I to be for ever there! Are these eyes, intent on vanity and vileness, for ever to see God as he is! my God, and *mine exceeding joy*! Are these *feet*, *swift to shed blood*, for ever to follow the Lamb whithersoever he goeth! Is this *mouth*, *full of cursing and bitterness*, for ever to be filled with the high praises of him that loved me, and gave himself for me! Is this heart, *filled with all unrighteousness*, to be for ever extended and filled with all the fulness of God! Am I, altogether as *an unclean thing*, to lie for ever in the immediate embraces of Godhead, and be perfect as my Father which is in heaven is perfect!

3. The heavenly state of glory is compared to a KINGDOM; a PALACE, and THRONE (a) Here JEHOVAH, Jesus, and his ransomed ones, in their proper order, for ever reign! angels are the honorary retinue; they and saints the celestial hosts! Perfect holiness in every will, is the law; unceasing hosannas, the mirth. Here God, the universal monarch, is immediately enjoyed; the victories of his love for ever celebrate; and his unsearchable riches laid out to common use. Here, for ever reign inexpressible glory, honour, harmony, order, peace, and liberty; and all things

(a) James ii. 5. Psal. xlv. 13. 14. Is. lxvi. 1.

and persons are filled with God, as their **ALL IN ALL**. The *face of God's throne* is the visible heaven, which as a curtain veils from mortals the unseen glory thereof.

4. It is called a **CITY** which hath foundations; and the **NEW JERUSALEM** (a). How divinely built! How astonishing its order, compactness, comeliness, safety, government, and privileges! How numerous, and joined in love, the inhabitants! God and his salvation are the precious, durable, and defensive *wall* thereof. His perfections, purposes, and the person and office of his Son, as exhibited by the apostles, are the *twelve jewelley foundations* thereof. Christ, the pearl of great price, as preached to all the ends of the earth, is the *twelve gates* thereof. Its *four square form* denotes the self-consistency, comeliness, and duration thereof. God's perfections and purposes are the supporting *golden pavement* thereof; and the saints holiness is the *pavement* they, by undervaluing, tread under their feet. God and the Lamb are the *sun, light, and temple* thereof. The *sea of glass, mingled with fire before the throne*, is Jesus' bleeding love, his heart inflaming and supporting righteousness. The *seven lamps before the throne*, and the *river of life, clear as crystal, proceeding out of it*, are the Holy Ghost, in his diversified, illuminating, and refreshful influence. The *tree of life, on either side of the river*, is the every-where present Jesus, as the source of our happiness and vigour. *Nothing shall enter into it that defileth*; but there divine persons sit enthroned; and thither the tribes of God, the saved nations, go up to celebrate their endless festival: thither these kings carry all their glory; their grace attends, and their good works do follow them. O when shall I enter in, by the gates, into the city!

5. It is called **PARADISE**, and compared to the garden of Eden (b). Divinely planted, it affords all things good for food, and pleasant to the eye. Here is Jesus, the Rose of Sharon, and Lily of the valley, the Plant of renown, the unforbidden *tree of knowledge*, and unguarded *tree of life*. Here runs the blessed ri-

(a) Heb. xi. 10. Rev. xxi.

(b) Luke xxiii. 43.

ver of life, that for ever refreshes and ravishes angels and men. Here flourish all the promises, and all the ransomed plants of the Lord. Here no serpents lurk ; there is no freedom of will to evil. And we are without spot and blemish, faultless before the presence of God, with exceeding joy. *This is my rest*, here will I stay, for I have desired it.

6. It is represented as a *HOUSE eternal, not made with hands* ; and a *GARNER (a)*. Divinely erected, framed, furnished, and prepared, it endures for ever, and comprehends the most abundant safety, secrecy, glory, and happiness. Thither wilt thou, O Jesus, transport all thy good *wheat*, thy ransomed friends, and preserve them uncorrupted, ravished, and comely.

7. It is called a *TREASURE (b)*. How inconceivably rich and valuable ! in time how unknown ! But how comprehensive ! how supporting ! emboldening ! and heart-attracting, to him who hath it ! My soul, covet earnestly this best thing ; dig for it more than for hid treasures : and where my treasure is, secured by the promise, by the care of *JEHOVAH*, there let my heart be.

8. It is represented as *PEACE and REST (c)*. O the profound and unceasing quiet thereof ! Peace, harmony, and love, reign in every breast. Here the covenant of peace, and its restful blessings, are enjoyed in the highest perfection. Toilsome labour is no more ; but our endless employ of contemplation, love, wonder, and praise, is unmixed pleasure. Here want is neither felt nor feared ; no foe is to contend with, or danger to come near. But the work of Jesus' righteousness is peace, and the effect of it *quietness and assurance for ever*. His people shall dwell in a *peaceable habitation, and in quiet resting-places*. Hasten, my soul, to this rest, that remaineth for the people of God, for the Lord shall deal bountifully with thee.

9. The heavenly felicity is called *GLORY* ; and an *EXCEEDING WEIGHT of glory (d)*. O its brightness and dazzling excellency ! What glory is within ! what

(a) 2 Cor. v. 1. (b) Matth. vi. 20. (c) 1 Cor. xiii. 2. Heb. iv. 9. (d) 2 Cor. iv. 17.

glory on ! and what glory all around us ! What views of God in his brightness ! of Jesus in the glory that the Father hath given him ! How shall we be wrapt up, and transformed into glory, when our vile body is made *like to his glorious body* ; when the Lord is our *everlasting light*, and our God our glory ! Stop, my soul ; floods of glory check my thought ; bright rays of holiness, of wisdom, of justice and mercy, beat sweet confusion on my view ! O how contrary to, and exceeding, our deserts ! how far it exceeds our present hopes and conceptions ! Nor, without transcending addition to our strength, could we subsist under its ravishing pleasure and brightness ! My God, is it *THIS*, my afflictions work for me ! send me then, as many, and as heavy, as thou wilt.

10. It is called the *joy of the Lord* (a). There God is the matter of our joy ; and our gladness approacheth as near as possible to his. With what transporting pleasure, shall we think of the hell we have escaped ! of the troubles and temptations we have overcome ! of the holiness and everlasting felicity we have obtained ! With what pleasure shall we behold our blessed companions, and hear the unceasing hallelujahs ! With what joy shall we recount the deeds, and behold the glory of our *DAY'S-MAN*, that *MIRACLE* of wonders ! that *COMPEND* of all things ! that *BEAUTY*, *HONOUR*, and *TRIUMPH* ! nay, *ECLIPSE* of the glory of creation ! that *MARROW* of our love ! *LIFE* of our joys ! *FOUNTAIN* of our comfort ! and *CENTRE* of our hearts ! that *RAVISHMENT* of angels and men ! that *DELIGHT* of *JEHOVAH* ! and *BRIGHTNESS* of the Father's *glory* ! that everlasting *EXCELLENCY* and *JOY* of all generations. O could my soul leap out, and drop her duller clay ! scarce should a harp above aim at a sweeter song. Hosanna to the Son of David ; Hosanna in the highest.

(a) Matth. xxv. 21.

C H A P. XVIII.

Of metaphors respecting hell.

1. **H**ELL is called a LAKE *that BURNS with fire and brimstone* (a). Here men, like the ancient Sodomites, are constitute monuments of divine vengeance. Here every power of their soul, every member and sense of the body, is tormented in the flame! Here, ye children of disobedience, shall your lusts for ever rage in desire, and find nothing to satisfy them! no not a dry morsel; no not a drop of water to cool the tip of your tongue. When the arrows of the Almighty stick fast in you; when the lashes of conscience torment you; when devils insult, and conscience upbraids you, for throwing away your heavenly birthright, your God, and your glory; for incurring the vengeance of eternal fire for an empty sip of polluted joy; with what anguish shall you bewail the infinite, the irrecoverable loss! with what horror shall you behold the frowns! with what envy, hatred, and malice, shall you tremble under the hand of an angry God!

2. It is compared to TOPHET (b), a valley near Jerusalem, where the Jews burnt their children to Molech, and the angel slew 185000 Assyrians in one night. How near to the heavenly Jerusalem is the state of the damned! with what infuriate rage, madness, and anguish, they behold the happiness they once despised! How terrible their torment! how horrid their outcries! Ah! who shall live when the Lord doth this!

3. It is compared to a BURNING FIERY FURNACE, that cannot be quenched (c). How terrible its appearance! How exquisite and universal its torments! how

(a) Rev. xx. 10.

(b) Is. xxx. 33.

Matth. v. 22. Gr.

(c) Matth. xiii. 42.

painful and penetrating! And O shocking thought, FOR EVER! Ye sinners in Zion be afraid; let fearfulness surprise the hypocrites. Who among you *shall dwell with devouring fire!* who shall *dwell with everlasting burnings!* While there is hope, flee, flee from the wrath to come. *Now is the accepted time; now is the day of salvation.* God having raised up his Son Jesus, sends him to bless you, in turning you from your iniquities. But if he is rejected, how shall every offer of him, like oil, enrage the flames upon you, and, like serpents, for ever inwardly sting you!

4. It is compared to a PRISON (a). Here transgressors are for ever shut up to the fury of Almighty God; are exposed to the most shocking disgrace and contempt; sink under guilt and condemnation; have no rest, day nor night, but are tormented with the devil and his angels. You minions of gaiety consider the issue of your madness; for ever, if mercy prevent not, God's unmixed wrath shall be your drink, your food; the howlings of the damned your music; enraged fiends your inseparable companions.

5. It is called a BOTTOMLESS PIT (b). How inconceivably dreadful, and durable, is the misery thereof! Amid what inexpressible consternation and despair, do its inhabitants for ever sink into deeper scenes of torment and wo!

6. It is represented as UTTER DARKNESS; and BLACKNESS OF DARKNESS (c). In it there is no glimmering of patience, mercy, or hope; but endless wickedness, perplexity, anguish, torment, and terror. Kiss now, my soul, the Son of God, lest he be angry, and I perish from the way.

7. It is compared to a STORM (d). O the violence, irresistibleness, and unsupportableness of divine wrath, raining upon them *snakes, fire, brimstone, and an horrible tempest!* Ah! how their souls tremble at the thunder-claps of vengeance! and are tossed by the fury of the Almighty!

8. Infernal torments are compared to SALT (e).

(a) 1 Pet. iii. 19.

(b) Rev. ix. 11.

(c) Matth. viii. 12.

(d) Psal. xi. 6.

(e) Mark ix. 49.

Ah' how painful, penetrating, and permanent! How powerfully are the damned supported in existence under them! How exquisite their sensation thereof! But stop, my soul, apart these doleful ideas; how great his LOVE who bare my hell for me! Shed abroad in my heart, let it be a killing salt to every lust; a consuming fire to every corruption. God forbid, that sin should be my pleasure, or my jest, that digged, that kindled, my Saviour's hell of wo for me!

F I N I S.

21 OCT 62

